

CONFIDENTIAL.

No. 8 of 1916.

# REPORT ON INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE  
Week ending the 19th February 1916.

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## PART I OF WEEKLY REPORT.

**List of Indian Newspapers and Periodicals.**

[As it stood on the 1st October 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ..	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ..	Calcutta	Monthly	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do.	Do.	Akram Kham	500
4	" <b>Alochana</b> " (P) ..	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 30 years.	1,000
8	"Archana" (P)	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do.	Do.	Sures Ch. Palit, Hindu, Kayastha ; age 34 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ..	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do.	Do.	Bikrampur, Ambastha Sammilani, Dacca.	1,000
14	"Baidya Sanjivani" (P) ..	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 52 years.	500
15	"Baishnava Samaj" (P) ...	Do.	Bi-monthly	Surendra Mohan Adhikary	500
16	"Baisya Patrika" (P) ..	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
17	"Balak" (P) ...	Calcutta	Do.	J. M. B. Duncan	5,500
18	"Bamabodhini Patrika" (P)	Do.	Do.	Sukumar Dutt, Brahmo ; age 43 years.	700
19	" <b>Bangabandhu</b> " (P)	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 57 years.	150
20	"Bangal Mahila" (P) ..	.....	Do.	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	.....
21	"Bangali" (N)	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji, Brahmin ; age 69 years.	4,000
22	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
23	" <b>Bangavasi</b> " (N) ..	Calcutta	Do.	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
24	" <b>Bankura Darpan</b> " (N).	Bankura	Do.	Rama Nath Mukharji ; age 54 years	453
25	" <b>Barisal Hitaishi</b> " (N)	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
26	"Basumati" (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	14,000
27	"Banddha Bandhu" (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami, age 32 years.	750
28	"Bhakti" (F) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
29	"Bharat Laxmi" (P) ...	Calcutta ...	Do. ...	Rahdha Nath De, Subarnabanik ; age about 35 years.	1,000
30	"Bharati" (F) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
31	"Bharatmalika" ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
32	"Bhisak Darpan" (P) ...	Calcutta ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
33	"Bharatbarsha" (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
34	"Bidushak" (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
35	"Bijnan" (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
36	"Bikrampur" (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
37	"Birbhum Varta" (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
38	"Birbhumi" (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
39	"Birbhum Vasi" (N) ...	Rampur Hat ...	Weekly ...	Tara Sundar Mukherji ...	700
40	"Brahman Samaj" (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
41	"Brahma Vadi" (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
42	"Brahma Vidya" (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
43	"Burdwan Sanjivani" (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
44	"Byabasay O Banijya" (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
45	"Chabbis Pargana Vartavaha" (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
46	"Charu Mihir" (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
47	"Chhatra" (F) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
48	"Chikitsa Prakas" (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
49	"Chikitsa Sammiti" (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
50	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
51	"Chinsura Vartavaha" (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
52	"Dainik Chandrika" (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
53	" <b>Dainik Basumatī</b> " (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
54	" <b>Dacca Prakas</b> " (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
55	" <b>Darsak</b> " (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
56	" <b>Dharma-o-Karma</b> " (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
57	" <b>Dharma Tatva</b> " (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
58	" <b>Dharma Pracharak</b> " (P)	Do.	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin ; age 52 years.	2,000
59	" <b>Diamond Harbour Hitaishi</b> " (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
60	" <b>Dhruba</b> " (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
61	" <b>Education Gazette</b> " (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
62	" <b>Faridpur Hitaishini</b> " (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	500
63	" <b>Galpa Lahari</b> " (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
64	" <b>Gambhira</b> " (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	500
65	" <b>Gaud-duta</b> " (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
66	" <b>Grihastha</b> " (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
67	" <b>Hakim</b> " (P)	Do.	Do	Masibur Rahaman, Muhammadan ; age 32 years.	500
68	" <b>Sri Gauranga Sevaka</b> " (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
69	" <b>Hare School Magazine</b> " (P)	Calcutta	Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
70	" <b>Hindu Ranjika</b> " (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
71	" <b>Hindu Sakha</b> " (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
72	" <b>Hitavadi</b> " (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
73	" <b>Islam-Rabi</b> " (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
74	" <b>Jagat-Jyoti</b> " (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
75	" <b>Jagaran</b> " (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
76	" <b>Jahannabi</b> " (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
77	" <b>Jangipur Samoad</b> " (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
78	" <b>Janmabhumi</b> " (P)	Calcutta	Do.	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300



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	<i>Bengali—continued.</i>				
79	" <b>Jasohar</b> " (N) ...	Jessore ...	Weekly ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
80	" <b>Jubak</b> " (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 40 years	300
81	" <b>Jugi-Sammilani</b> " (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
82	" <b>Jyoti</b> " (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
83	" <b>Kajer-Loke</b> " (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
84	" <b>Kalyani</b> " (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 50 years.	300
85	" <b>Kangal</b> " (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
86	" <b>Kanika</b> " (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
87	" <b>Karmakar Bandhu</b> " (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
88	" <b>Kasipur-Nibasi</b> " (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
89	" <b>Kayastha Patrika</b> " (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
90	" <b>Khulnavasi</b> " (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
91	" <b>Krishak</b> " (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
92	" <b>Krishi Samvad</b> " (P) ...	Dacca ...	Do. ...	Nishi Kanta Ghosh ; age about 35 years.	1,000
93	" <b>Kshristya Bandhav</b> " (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian ; age about 51 years.	500
94	" <b>Kushadaha</b> " (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma ; age 37 years.	500
95	" <b>Mahajan Bandhu</b> " (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
96	" <b>Mahila</b> " (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
97	" <b>Mahila Bandhav</b> " (P) ...	Do. ...	Do. ...	Miss K. Blair ; age 60 years ...	500
98	" <b>Mahishya Mahila</b> " (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
99	" <b>Mahisya Samaj</b> " (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
100	" <b>Mahisya-Surbid</b> " (P) ...	Diamond Harbour	Do. ...	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
101	" <b>Malancha</b> " (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
102	" <b>Malda Samachar</b> " (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
103	" <b>Manasi</b> " (P) ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
104	" <b>Mandarmala</b> " ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400
105	" <b>Marma bani</b> " (N) ...	Do. ...	Do. ...	Maharaja Jagadindra Nath Ray ...	3,500



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
106	"Medini Bandhab" (N)	Midnapore	Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
107	"Midnapore Hitalshi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
108	"Moslem Hitalshi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
109	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
110	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
111	"Murshidabad Hitalshi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
112	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	.....	.....
113	"Nandini" (P)	Howrah	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
114	"Natya Mandir" (P)	Calcutta	Monthly	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
115	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
116	"Nava Vanga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
117	"Nayak" (N)	Calcutta	Daily	Panchcowri Banarji Hindu, Brahmin ; age 48 years.	200
118	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
119	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
120	"Nirjhar" (P)	Calcutta	Quarterly	Prish Chandra Ray, Kayastha ; age about 50 years.	500
121	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Fazlar Rahman, Muhammadan ; age 32 years.	400
122	"Pabna Hitalshi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
123	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
124	"Pallivasi" (N)	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years.	300
125	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
126	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
127	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
128	"Pataka" (P)	Barisal	Quarterly	Rev. J. D. Raw	500
129	"Prabhini"	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
130	"Prachar" (P)	Jayanagar	Monthly	Rev. G. C. Dutt, Christian ; age 48 years.	1,400
131	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years.	210
132	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Prantavasi" (N)	Netrakona	Fortnightly	Jogee Chandra Chowdhuri, Brahmin	800
134	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
135	"Pratijna" (N)	Calcutta	Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
136	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
137	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
138	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
139	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
140	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
141	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
142	"Rajduti" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
143	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
144	"Rangpur Sahitya Parishad Patrika" (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
145	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif ; age 35 years ; Muhammadan.	783
146	"Rayat" (N)	Calcutta	Do.	Naziruddin Ahmad, Mussalman ; age about 34 years.	900
147	"Sabuj Patra" (P)	Do.	Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
148	"Sahitya" (P)	Do.	Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
149	"Sahitya Parishad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
150	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
151	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
152	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
153	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years	450
154	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
155	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
156	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
157	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
158	"Sammilani" (P)	Do.	Monthly	N. J. Basu, M.A.	400
159	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
160	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000



No.	Name of publication.	Where published.	Edition	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
161	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
162	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
163	"Santosh" (P) ..	Mymensingh ...	Monthly ...	Mohim Ch., Chakdar, Hindu, Kayastha ; age 40 years.	500
164	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 50 years.	500
165	"Sebak" (P) ...	Dacca ...	Do. ...	Surendra Sasi Dutta; age 35 years ...	300
166	"Senapati" (P) ...	Calcutta ...	Do. ...	Rev. W. Carey ; age 58 years ...	200
167	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
168	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
169	"Saurabha" ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
170	"Silpa-o-Subitya" (P) ...	Chinsura ...	Do. ...	Netai Chand Mukherji, Hindu, Brahmin, age 36 years.	350
171	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
172	"Sikshak" (P) ...	Barisal ...	Do. ...	Rev. W. Carey ; age 57 years ...	125
173	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
174	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
175	"Snehamayi" (P) ...	Do. ...	Monthly ...	Rev. A. L. Sarkar ...	700
176	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 37 years.	250
177	"Sri Nityananda Sebak" (P)	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
178	"Sri Baishnav Dharma Prachar" (P).	Burdwan ...	Do. ...	Krishna Behari Goswami, Brahmin ; age 30 years.	300
179	"Sri Sri Gauranga Sebak" (P).	Calcutta ...	Do. ...	Lalit Mohan Banerji, Hindu, Brahmin, age about 58 years.	400
180	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P).	Do. ...	Do. ...	Dr. Priya Nath Nandi, age 56 years	150
181	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas ...	300
182	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
183	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
184	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
185	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
186	"Suraj" (N) ...	Pabna ...	Weekly ...	Manmatha Nath Sanyal ...	500
187	"Suhrit" (P) ..	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
188	"Suhrid" (P) ...	Do. ...	Do. ...	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
189	"Surabhi" (P) ...	Contai ...	Monthly ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
190	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
191	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,000
192	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli ; age 33 years.	600
193	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
194	"Tapaban" (P) ...	Do. ...	Do. ...	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
195	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
196	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu ; age about 42 years.	600
197	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
198	"Theatre" (N)* ...	Do. ...	Weekly ...	Moni Lal Banerji, Brahmin ; age about 30 years.	800
199	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
200	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 1,000
201	"Triveni" (P) ...	Gachha ...	Do. ...	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
202	"Tripura Hitaishi" (N) ...	Gomilla ...	Weekly ...	Afazuddin Ahmad ...	600
203	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
204	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	11,500
205	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
206	"Upasana" (P) ...	Murshidabad ...	Do. ...	Radha. Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
207	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	1,000
208	"Vartavaha" (N) ...	Banaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
209	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
210	"Vijaya" (P) ...	Do. ...	Do. ...	Manorajan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
211	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
212	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
213	"Yamuna" (P) ...	Calcutta ...	Monthly ...	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
214	"Yubak" (P) ...	Do. ...	Do. ...	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
215	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
216	"Bangavasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu ; Hindu Kayastha ; age 49 years.	600

\* Suspended



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
217	"Commercial Advertiser" (N)	Calcutta	Weekly	Radha Kissen Mukherji, Hindu, Brahmin; age 50 years.	250
218	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Painsbrough, and Bidhubhushan Goswami, Hindu, Brahmin	500
219	"Dacca Gazette" (N)	Do.	Weekly	Satya Prasan Dutt Roy, Baidya; age 48 years.	500
220	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	500
221	"Fraternity"	Calcutta	Quarterly	Rev. W. E. S. Holland	200
222	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
223	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
224	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Pramatha Nath De	300
225	"Ripon College Magazine" (P).	Calcutta	Bi-monthly	Sukumar Dutta, M.A., Hindu, Kayastha; age 30 years.	2,000
226	"Sanjaya" (N)	Faridpur	Monthly	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
227	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray	1,200
228	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	300
<i>Gar.</i>					
229	"Achikni Ribeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
230	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
231	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
232	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobe, Hindu, Brahmin; age 32 years.	1,500
233	"Calcutta Samachar" (N)	Do.	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 60 years.	2,000
234	"Chota Nagpur Dutt Patrika" (P).	Ranchi	Monthly	Rev. E. H. Whitley, Christian	450
235	"Daily Price List" (N)	Calcutta	Do.	Bhupat Ram	250
236	"Dainik Bharat Mitra" (N).	Do.	Daily	Babu Ram Parad Kar, Hindu, Kshatriya; age 33 years.	2,500
237	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 29 years.	800
238	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 39 years.	5,500
239	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	.....
240	"Manoranjan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
241	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma, Hindu, Brahmin; age 44 years.	300

Suspended.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Hindi—concluded.</i>				
242	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joabar. Hindu, Kshatriya ; age 38 years	1,000
243	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
	<i>Parvatiya.</i>				
244	"Gurkha Khabar Kogat" (P) ...	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 62 years.	400
	<i>Persian.</i>				
245	"Hablul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
	<i>Poly-lingual.</i>				
246	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	S. T. Jones ...	500
	<i>Sanskrit.</i>				
247	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
248	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
249	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
250	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
251	"Anwar-ul-Akhbar" ...	Calcutta ...	Daily ...	Maulavi Muhammad Irshad Hossain, uhammadan ; age 40 years.	800
252	"Negare Bazm" (P) ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
253	"Refaqut" (N)* ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
254	"Durbin" (N) ...	Do. ...	Do. ...	Mr. A. M. Suhrawardy ...	800
255	"Resalat" (N) ...	Do. ...	Do. ...	Maulvi Golam Hassain, Muhammadan ; age about 31 years.	2,000
256	"Resalut" (P) ...	Do. ...	Monthly ...	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
257	"Safir" (N) ...	Do. ...	Daily ...	Hakim Ali Hussain Safir ...	1,000
258	"Tandraut" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
259	"Tarjoman" (N) ...	Do. ...	Daily ...	Saiyid Ali Kumani, Mussalman ; age about 36 years.	1,000
260	"Tirmez ee" (N)* ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
	<i>Uriya.</i>				
261	"Utkal Varta" ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

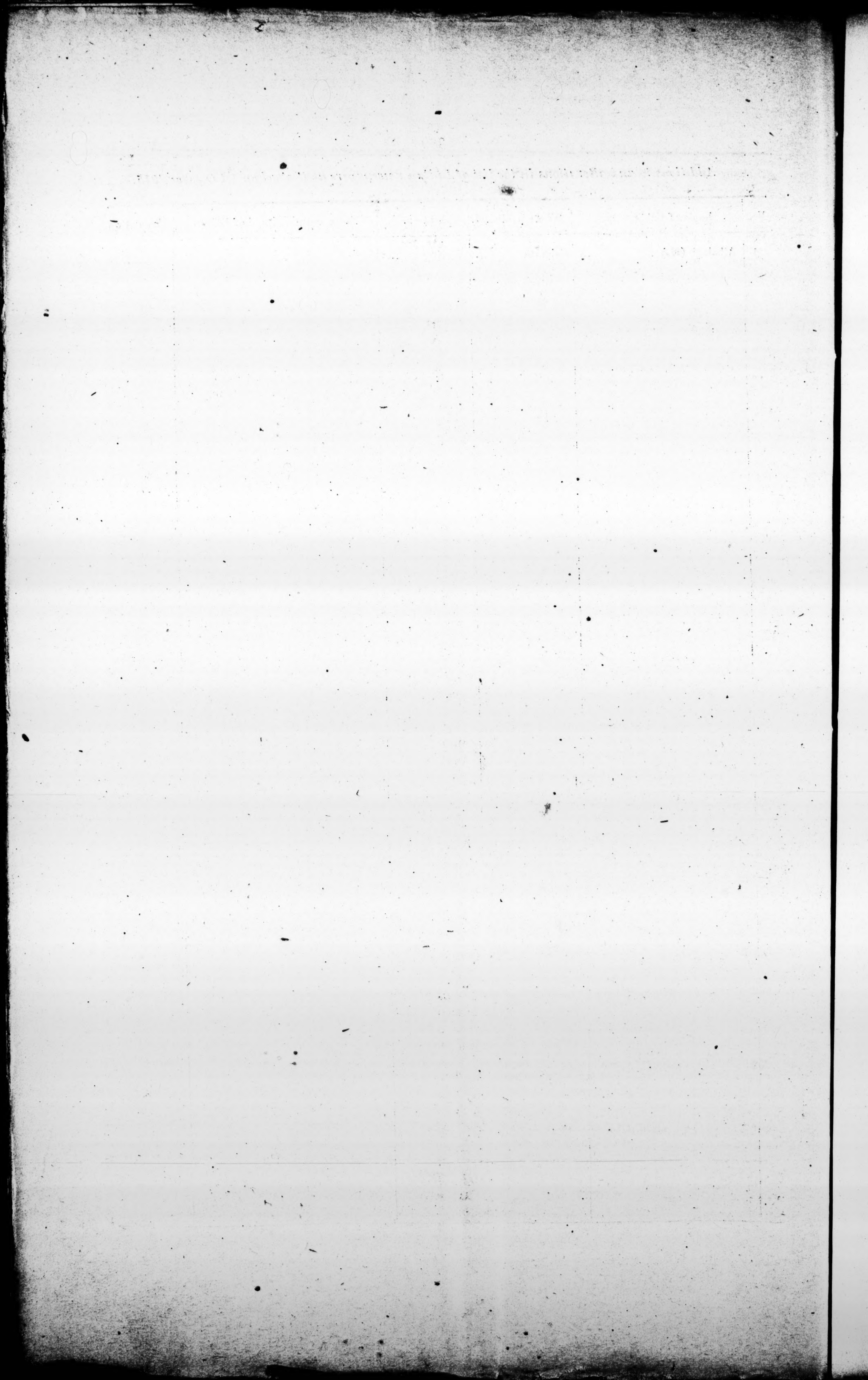
\* Suspended.



*Additions to and alterations in the list of Indian newspapers as it stood on 1st October 1915.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Albalagh (N.) ...	Calcutta ...	Weekly ...	.....	.....







## II.—HOME ADMINISTRATION.

### (a)—Police.

**THE *Nayak* (Calcutta)** of the 11th February writes that when Lord Hardinge recently visited Benares and Patna, large numbers of local Bengali youths were temporarily confined. Why this fear? The police authorities cannot realise that such strange conduct on their part only enhances the importance of Bengali youths. It is said that Lord Hardinge could not come to Calcutta because of the uncontrolled activities of the police. Can a Viceroy continue discharging his duties under such conditions?

Police activity during Lord Hardinge's recent visit to Benares and Patna.

2. The *Dainik Basumati* (Calcutta) of the 15th February writes that during the recent Viceregal visit to Benares, the local police kept a very close watch on the Bengali population of the city, many of them having been kept in confinement for 48 hours. Is not this extreme vigilance on the part of the police making Lord Hardinge's stay in India a painful one and at the same time giving undue importance in the public eye to Bengali youths? Lord Carmichael in Bengal has not yet been made a bird in the cage like Lord Hardinge. Lord Minto also did not make of himself a caged bird to this extent. If Lord Chelmsford also continues to be guarded like this, the dignity of the Viceregal office will be lowered in public estimation.

The Viceroy's visit to Benares.

3. The *Moslem Hitaishi* (Calcutta) of the 11th February thanks Government for the pension granted to the mother of constable Rambhajan Singh who was killed in the Musalmanpara bomb outrage.

Pension to constable Rambhajan Singh's mother.

4. The *Moslem Hitaishi* (Calcutta) of the 11th February writes:—  
Our agitation against the practice of allowing gamblers and prostitutes to frequent public fairs has, we are glad to say, been successful to some extent, and the Subdivisional Officers of Basirhat and Baraset have prohibited it. Our contemporary of the *Rayat* agitated against the presence of these pests at the Khoksa Fair and the authorities accepted his advice. We hear that the zamindars of Narail, who own the Khoksa Fair, are endeavouring to expel from the fair the representative of the *Rayat*, who, with some Musalman preachers, is lecturing to the people there, because, it is said, the absence of gamblers and public women at the gathering entails a loss of income. The zamindars are educated gentlemen, and we are therefore confident that in the interests of public morality they will not object to the exclusion of these undesirable classes of people.

Gamblers and prostitutes in fairs.

5. The *Bangali* (Calcutta) of the 11th February points out that recently, in the course of a single night, as many as five thefts or attempts at theft took place in the small village of Panihati (24-Parganas), and refers to the belief of the local public that these crimes are the work of the coolies employed in the local mills. The matter demands action at the hands of the police.

Crimes at Panihati (24-Parganas).

6. A correspondent writes to the *Moslem Hitaishi* (Calcutta) of the 11th February from Gobaria, a village within the Haroa thana in the Basirhat subdivision, that Babu Probodh Chandra Basu, who is the Patnidar of the village, has made no arrangement for its drainage, although he has levied a cess of 8 annas from every one of his tenants. There was a fairly good crop this year, but Probodh Babu's men distrained the crop and realised rents. This has inflicted indescribable suffering on the poor raiyats, who are all Musalmans, and the writer invites the attention of the Musalman Association of Calcutta to the matter.

"A zamindar's oppression."

THE NAYAK  
Feb. 11th, 1916.

THE NAYAK  
Feb. 11th, 1916.

DAINIK BASUMATI,  
Feb. 15th, 1916.

MOSLEM HITAISHI,  
Feb. 11th, 1916.

MOSLEM HITAISHI,  
Feb. 11th, 1916.

BANGALI,  
Feb. 11th, 1916.

MOSLEM HITAISHI,  
Feb. 11th, 1916.



BANGAVASI.  
Feb. 12th, 1916.

7. Referring to the report which appeared in the *Bengalee* of the 5th February about a European gentleman firing on the police outpost in Ballygunge, the *Bangavasi* (Calcutta) of the 12th February writes:—

The matter ought to be very carefully enquired into. The fact that Europeans are allowed to possess guns and revolvers freely often leads to disastrous results, though the Arms Act is rigorously applied in the case of Indians, who fall an easy prey to wild beasts and evil-doers.

BANGAVASI.  
Feb. 12th, 1916.

8. The *Bangavasi* (Calcutta) of the 12th February refers to the recent attempted assault on a police-Sub-Inspector by a number of constables at Budge Budge, and remarks that from the fact that these men dare to assault even their superior officer, one can easily form an idea of the oppression they can commit upon the general public. So long as constables are not properly controlled, the police will never be reformed.

BANGAVASI.  
Feb. 12th, 1916.

9. The *Bangavasi* (Calcutta) of the 12th February says that the District Magistrate of Howrah should see that strict justice is done in the case of bribery which has been brought against Head constable Upendra Nath Chaudhuri, of the Amta thana. The paper also wants to know when there will be an end of such disgraceful conduct on the part of the police.

BANGAVASI.  
Feb. 12th, 1916.

10. Referring to the case tried in the Howrah Sessions Court, in which a woman named Mokshada was forcibly kidnapped and outraged, the *Bangavasi* (Calcutta) of the 12th February says that such diabolical outrages have so long been confined mostly to East Bengal, but now they are taking place in West Bengal also. The police should take note of this fact.

BANGAVASI.  
Feb. 15th, 1916.

11. The *Resalat* (Calcutta) of the 15th February says:—  
The registered publishers of the three Urdu papers in Calcutta, namely, the *Iqdam*, the *Resalat* and the *Tarjoman* received an order on the 12th February, from the Punjab Government, through the Special Branch of the Criminal Investigation Department, Calcutta, that the circulation of the aforesaid Urdu papers in the Punjab had been stopped, as such circulation was thought to be incompatible with the maintenance of public peace by the Lieutenant-Governor of the Punjab, and that the violation of this order would be dealt with according to section 2 of the Defence of India Act. We are at a loss to know which articles of the *Resalat* gave offence to the Punjab Government and what harm they can do after having traversed a distance of about 800 miles? For a long time a large number of the Anglo-Indian papers, namely, the *Englishman*, the *Statesman*, the *Daily News* and the *Empire*, and a good many of the papers conducted is English by Indians, such as the *Bengalee*, the *Amrita Bazar Patrika* and also vernacular papers like the *Sanjivani*, the *Basumati*, the *Nayak*, the *Bharat Mitra* and the *Telegraph*, etc., are sent to the Punjab and special agents are engaged by them there for promoting their circulation. We therefore fail to understand why the *Resalat*, the *Tarjoman* and the *Iqdam* have been treated so badly by the Punjab Government and why their circulation has been thought to be incompatible with the maintenance of public peace while that of others is not thought to be so? It would not be out of place to mention here that a few days ago the *Zemindar*, the *Paigam-i-Sulhar* and the *Akhbar-i-ain* were forbidden to publish anything except Reuter's telegrams and the Secretary of State's telegrams in connection with the war and it proved detrimental to their interest, but last week the *Zemindar* received permission to publish translations of all sorts of news, and this action of the Punjab Government was regarded as a great favour by the Indian Press. Now we are really sorry to say that while the Punjab Government has been so kind to one of the local papers it has been so harsh to the papers of other provinces, thereby giving an opportunity to the public to notice its partiality, although the preferential treatment advocated by the late Mr. Joseph Chamberlain in commercial affairs was not accepted and the maintenance of commercial freedom was deemed to be necessary by the Britons.



12. The *Resalat* (Calcutta) of the 16th February says:—

The Punjab Government and the three Urdu papers of Calcutta.

It is quite evident that the principle which governs the British Government is justice, and this very fact has won the hearts of its subjects, who are loyal and are ever ready to sacrifice their lives for the cause of the Empire. Under the British Government the subjects enjoy perfect religious freedom and equal justice. First of all a culprit is informed of his guilt and he is given ample opportunity to prove his innocence. There is a special arrangement in courts of justice for the poor to get legal advice at the cost of Government. But it is a matter for astonishment that the Punjab Government disregarded this primary principle when announcing the stoppage of the circulation of the three Calcutta Urdu papers in the Punjab without giving any previous intimation to their Managers of the fault committed by them. That the circulation of these papers in the Punjab is considered prejudicial to public peace by the Lieutenant-Governor is something occult and incomprehensible. At any rate it is unintelligible to the *Resalat*. There are many others who differ from the Lieutenant-Governor and consider that the tone of these newspapers is extremely mild. Has not the Lieutenant-Governor of the Punjab come across the writings of the Indo-British and vernacular papers in Bengal, Bombay and Madras? Has he not marked the asperity with which Anglo-Indian newspapers criticised Lord Hardinge a few days ago on his mitigating the sentences of the culprits in the Lahore conspiracy case, and the harsh language they used against the highest authority in India? Can His Honour prove that these Urdu papers have ever criticised any action of any ordinary official of Government? Or can they be said to have written anything against loyalty to the Crown and sacrifice for the cause of the Empire? Then what is it which has led Government to stop the circulation of these papers in the Punjab? We fail to understand why their circulation in the Punjab has been thought to be dangerous to public peace, when they publish extracts from English papers and when in their editorial articles they take due caution and care.

*RESALAT.*  
Feb. 16th, 1916.

13. The *Tarjoman* (Calcutta) of the 15th February, in referring to the Punjab Government's order against itself, says:—

*Ibid.*

We fail to understand why the Punjab Government considers the circulation of our paper prejudicial to public safety in the Punjab. It is unfortunate for us that articles published in our paper which are not considered objectionable by Lord Carmichael, are looked upon with suspicion by the Lieutenant-Governor of the Punjab. It is one of the principles of British law that no one is declared to be a criminal unless he is proved to be so. We have been charged with publishing articles dangerous to public safety. But we consider ourselves innocent of the crime charged upon us. We do not publish any articles or news which may add to the difficulties of Government. Keeping this in view we have refrained from writing leading articles on war topics. We have only published articles of national or communal interest on subjects intimately concerning India. We certainly never criticise Government, without due respect and moderation. It is a freedom which Government allows us in spite of the Defence of India Act and the Press Act. The freedom enjoyed by the Anglo-Indian Press of Calcutta is an enviable one. The *Bengalee*, the *Amrita Bazar Patrika* and other papers conducted by Bengalis have earned a reputation for plain speaking and independence. The Bengal Government does not look with disfavour on the independence of the Bengali Press. We can assert with confidence that the Bengal Government considers the freedom of the Press as a useful help to keeping in touch with public sentiment. The order would not have pained us at all if it had been a fact that the *Tarjoman*, the *Resalat* and the *Idam* were really endangering public peace.

*TARJOMAN.*  
Feb. 15th, 1916.

14. The *Tarjoman* (Calcutta) of the 16th February in continuation of its article on the marginally-noted subject, says that

*Ibid.*

if there were no Urdu papers to place before the public all the war news which is published in the English papers, it would have created a greater misunderstanding of the situation of the war. If the Government of India and the Punjab Government had recognised this fact, then there would not have been to-day the differential treatment between the

*TARJOMAN.*  
Feb. 16th, 1916.



Anglo-Indian and the Urdu Press. Is Indian public opinion voiced by English newspapers? Certainly not. The Urdu Press is the real exponent of public opinion. Then why is not the Urdu Press given the same place of honour as the English Press?

The Anglo-Indian papers can never claim to be the advocates of Indians. They place the Anglo-Indian interest in the forefront. They hold a semi-official position in the country.

When the Press Act was passed, the Indian papers in a body gave expression to many misapprehensions in regard to it, and time has proved that they were right. The Anglo-Indian press, however, congratulated Government on the Act. The fact that the Anglo-Indian newspapers have not come within the purview of the Press Act does not mean that they never commit any fault or that they are altogether innocent. They commit faults which strikes educated India with wonder. To threaten Government and to preach homilies to the popular Viceroy, Lord Hardinge, is their every-day diversion. It is our misfortune that the Press Act was enforced against the Indian newspapers, especially the Urdu ones. If only one or two Urdu papers had come within the purview of the Act then there would not be any cause for complaint, but the fact is that the freedom of the entire Urdu Press has been taken away. Are we to understand that all these newspapers are seditious and are busy sowing the seeds of sedition in the minds of thousands of the inhabitants of the country?

It now remains to be seen what it is which makes Government look on these Urdu papers with contempt. In spite of all our attempts we have failed to discover our defects or any one who will point out our defects. If we had the honour of having special correspondents in Cairo, Constantinople, Petrograd, Japan, America and Morocco, as the *Pioneer* and the *Civil and Military Gazette* have, and had published their communications, then we could understand our fault, but we have not that honour. What we publish we take from English newspapers, whose freedom and ideas is held in high respect by Government. Though, as a matter of principle, all that has been allowed by the Censor can be published, yet we take special care when reproducing articles appearing in the *Times* and the *Near East*. These very items of news are published in the *Englishman*, the *Statesman* and the *Times of India*. The *Near East*, which deals with Eastern questions, is a paper which is distributed by the Bengal Government and some other Provincial Governments among colleges and schools. Urdu papers merely copy from English papers. If the original is not objectionable, how can the translations be held to be otherwise?

The paper then goes on to say that some officials hold the view that the public should not read all the reports which are published in English newspapers. Acting upon this opinion, the Punjab Government instructed the Urdu papers not to publish any news beyond Reuter's telegrams, forgetting the fact that news published in newspapers reaches with great rapidity quarters undreamt of by the officials. To prevent Urdu papers from translating war news published in the English newspapers means only this that Government does not trust the former. Even if all the Urdu papers are stopped to-day people will continue to get all the information they require. It is well known that there are people who get men to explain to them all sorts of war news published in the *Statesman*. The real conveyors of war news to the public are the English papers and not the unfortunate Urdu papers.

Probably Government is unaware of the fact how universally the war news published in the *Statesman* is read by educated Indians. The special service rendered by the Urdu papers in this connection is that they have been placing the true picture of the war before the public.

(b)—Working of the Courts.

15. The *Bangali* (Calcutta) of the 10th February, quoting the *Sanjay* (Faridpur), draws the attention of Government to the action of Babu Naba Gopal Chaki, the Sadar Subdivisional Officer of Faridpur, who is reported to be in the habit of holding court even on Sundays. This zeal on the part of the Deputy Babu, says the paper, is surely worthy of praise, but it causes great inconvenience to litigants. Hence the appeal.



16. The *Bangavasi* (Calcutta) of the 12th February invites Lord Carmichael's attention to what it describes as the inadequate sentence awarded by the Subdivisional Magistrate of Chandpur to Mr. Price, who was charged with having assaulted Babu Kumudini Kanta Gupta.

BANGAVASI.  
Feb. 12th, 1916.

17. The *Bangavasi* (Calcutta) of the 12th February writes :—  
"Harimati's case." The acquittal of Guard Savaille, who was charged with having criminally assaulted a woman named Harimati, has caused universal dissatisfaction in the country. True, Harimati is a prostitute, but so long as she was a railway passenger the guard had no right to take her into his carriage by force and lock her up in a compartment. Indeed, the incident has led many people to fear that railway travelling is not quite safe for Indian women, though, of course, we do not share such an extreme view ourselves. If the case be retried, we would ask Government to engage a good pleader to conduct the complainant's case, as she is very poor. We also hope that the authorities of the Bengal-Nagpur Railway will not put pressure upon any of their employes who have given evidence for the prosecution.

BANGAVASI.  
Feb. 12th, 1916.

18. The *Basumati* (Calcutta) of the 12th February speaks of the intense public dissatisfaction caused by Mr. Reid's judgment in the case of Harimati *versus* Guard Savaille, and hopes that Government will call for the papers of the case and move the High Court against the acquittal.

BASUMATI.  
Feb. 12th, 1916.

19. The *Dainik Chandrika* (Calcutta) of the 15th February writes that if the motion for a retrial of Harimati's case is accepted, Government should bear the costs of a new trial on her behalf. The Railway Board should also take care that no railway employe is prevented from giving evidence on her behalf at the request of his superior officials.

DAINIK CHANDRIKA.  
Feb. 15th, 1916.

(d)—Education.

20. The *Jyoti* (Chittagong) of the 3rd February draws the attention of the educational authorities to the complaint made in its columns by a leading pleader of Noakhali against Munshi Abdul Halim, late Deputy Inspector of Schools of the district. It appears that a short time ago, the Chairman of the Noakhali District Board issued notices on one Munshi Fazlur Rahman, asking him to refund within a week, on pain of criminal prosecution, two sums of money, viz., Rs. 328-2 and Rs. 185, which had been advanced to him by the Board to enable him to supply some articles (apparatus for the teaching of Mathematics, prize-books, etc.) to certain girls' schools under the Board. The Munshi has not supplied the articles and so far has failed to refund the money. Nevertheless, the threat of criminally prosecuting him has not been carried out. Rumour all over the town associates Munshi Abdul Halim, late Deputy Inspector of Schools of the district, with this scandal, and imputes to him the chief blame in this business.

JYOTI  
Feb. 3rd, 1916.

21. The *Nayak* (Calcutta) of the 9th February writes :—  
Hindu education. We admire the Maharaja of Darbhanga and Pandit Malaviya. The last-named is an intelligent and orthodox Brahmin and an old friend of ours. So we do not feel inclined to object, without grave cause, to steps taken by these two gentlemen. But to tell the truth, we have so far failed to understand what sort of a thing the Hindu University created by them, really is. What will be taught at this University? Will Hinduism be taught here as it is understood by Brahmans—a religion governed by the *Srutis* and the *Smritis* and based on orthodox observances? In other words, will what was taught in our *tols* and *chatuspathis* be taught here and according to the methods prevailing in these institutions? Judging from what is happening at the outset, we are inclined to believe that Lord Hardinge's speech at the ceremony of laying the foundation-stone suggests that he wants to mix oil with water and to achieve the impossible. He wants to graft European culture and civilisation—a culture and a civilisation which are being killed by this war—on to

NAYAK,  
Feb. 9th, 1916.



the tree of the old Indian educational system—that can never be. European culture and knowledge are about to be destroyed by this war. After the war, Europe must wipe off the past, and build up a new culture and civilisation. None of us can tell what that new culture and civilisation will be like. But this much is certain, that it will be unlike the civilisation she developed in the 19th century. A knowledge and a culture which teaches men only to kill fellowmen is not fit for acceptance by really civilised men and its tendencies must undergo a change. So it will not be convenient to try to combine the ancient Hindu system of culture with a system which is undergoing destruction. It has not been right of the Government of India to introduce such a radically new principle in educational matters at this moment. We are opposed to this step taken by Lord Hardinge.

Again, it is not a sensible policy to cut the roots of a tree and then water it at the top. The education which the British people and their Government have been imparting to us during the last 60 years have almost laid Hindu religion and the Hindu social fabric low. The Government of India have utterly destroyed Hindu society by encouraging a godless education based on luxurious habits of life, and with a tendency to develop a spirit of lawlessness and unorthodoxy. Under such conditions, an English-educated Indian seems to lose his Hindu instincts and his Hindu training. During such a period of revolutionary changes, when heterodoxy and lawlessness are rampant, it does not seem to be a sensible course to set up a Hindu University which will, so to speak, water the vice of Hindu society at the top. We believe, therefore, that the Hindu University will not do much good to Hindu society—it will rather be a hybrid organisation. We see that it includes Brahmos, Arya Samajists, Sikhs, Jains, Kabirpanthis, Saktas, Vaisnabs, England-returned people—everybody. It includes Sir Narayan Chandravarkar on the one hand and Sir Gurudas Banerji on the other. What is this—the New Dispensation according to Kesab Chandra or the hodge-podge created by the Arya Samaj? What we ordinary people feel is—let us be orthodox Hindus believing in the caste system and obeying the *Sastras*, or let us openly import the European educational system here. A bit of this and a bit of that cannot be combined to form an educational system, though they may be utilised as an allopathic medicine. The West cannot harmonise with the East, the 19th century civilisation of Europe cannot possibly stand side by side with Indian civilisation, which is governed by the *Srutis* and the *Smritis*. If we are to adopt European ways, let us renounce the ways of the *Sruti* and the *Smriti* and *vice versa*. The one is utterly opposed to the other. Restraint and renunciation are opposed to enjoyment. The conditions which led to the development of European civilisation are not present in India.

Most of the Indian Princes have *pathshalas*, temples and *annachhatras* (depôts for the free distribution of food) at Benares. Most of these are ill-managed and neglected. There are many ascetics and monks at Benares, but no provision is made for their education. The arrangements to that end made by our forefathers are being neglected. If these institutions are fostered, a good deal will be done to help Hindu religion and Hindu society. We cannot imagine what good will be done to Hindu society by the creation of a curious institution to be called the Hindu University. No one cares that Hindu gods are not regularly worshipped, that Hindu temples are not properly maintained, that for want of trained priests, orthodoxy of observance is dying out, that the men in charge of shrines oppress visitors, and so forth—nevertheless half a crore of rupees is subscribed and placed with Government for this Delhi *laddoo* in the shape of the Hindu University. The mere thought of it overwhelms us with indignation, anger and shame. We cannot imagine how our people could have been so ill-advised as to drink nectar in a cup of poison. Except as rulers and the ruled, the Hindus have nothing in common with Government or the British people. The British Government have left our community in enjoyment of full religious liberty. We do not appreciate this great advantage which Government have conferred on us and unthinkingly accept subordination to Government in almost everything—become abject slaves of Government in almost every respect. Our *tols* and *chatus-pathis* were our own—we required no University legalised by the State to control them. We need not have asked the help of the English, we could have



learned our own lore in our own way. Eminent Englishmen like Jones and Colebrooke, Wilson and Cowell used to come to learn wisdom from us, but henceforth we are to learn our *Vedas*, *Smritis* and *Purans*, on English lines—this is the great work which the Maharaja of Darbhanga and Pandit Madan Mohan have accomplished!

The more we think, the more numerous are the objections to the Hindu University which disclose themselves to our view! The innate Brahmanic instinct tells us that this Hindu University is the product of an irregular union of spirits, it is not suited to us and cannot benefit our community. It is not national or communal. Through the bond of the common name of Hindu, it seeks in vain to combine the heterogeneous elements of the population. It cannot be called denominational, since it includes Sikhs, Gurkhas, Buddhists, Jains, Brahmos and Arya Samajists all in a common fold. We do not know whether Brahman predominance will be maintained in it. We can only wait and see what shape this hybrid organisation ultimately takes.

22. The *Dainik Basumati* (Calcutta) of the 11th February writes:—

"Lord Hardinge's speech."

Lord Hardinge's speech at Benares is unique both as regards the liberal views fearlessly expressed therein and as regards its style. If Indian education is conducted on the lines suggested by His Excellency a new era will dawn in our country. Lord Ripon expressed similar views and so did Sir Alexander Mackenzie. But so far not much attention has been paid to those opinions. It gives us no little pleasure to think that better days are in store for our education. Lord Hardinge's noble utterances should be engraved in our memory. He has indicated the path which our education should follow—a path which 60 years of discussion and Education Commissions have failed to find out, and the whole country is grateful to His Excellency. The speech ought to be published in book form and widely circulated.

DAINIK BASUMATI,  
Feb. 11th, 1916.

23. The *Dainik Chandrika* (Calcutta) of the 11th February has always

"Our education."

held that it is the present system of godless education which is responsible for all the mischief which India is now suffering from, and the paper is very glad to find that Lord Hardinge has expressed the same view in his speech at Benares. The paper looks back with longing to the day when the student used to lead an austere life and hopes that before long a revival of the old system of religious education will take place.

DAINIK CHANDRIKA,  
Feb. 11th, 1916.

24. The *Dainik Bharat Mitra* (Calcutta) of the 11th February says that

Aspiration after unlimited power.

in India at present two opposing currents are running. On one side is the growing consciousness of the Indians, who are very keen on their self-respect and want to have in their hands a larger share of administrative rights and privileges and on the other an increasing fondness on the part of the rulers for exercising authority and curtailing the rights and privileges of their subjects. The many Acts that have been passed since the days of Lord Minto, the many provisions that have been made to curtail the independence of the municipalities after the time of Lord Ripon and the curtailment of the rights of the Universities by Lord Curzon are evidence of the growing feeling on the part of the rulers to keep authority in their hands.

There is no doubt about the fact that English education was not introduced in this country for the purpose of making Indians learned in Sciences and Arts. It was introduced for the purpose of manufacturing clerks for helping the administration. The syllabus was framed accordingly. Up to this time there has been no substantial change in it. The object of Government has been gained. They have turned out a number of educated men whose supply far exceeds the demand. This has reduced the market value of these men. This would have brought about the fulfilment of the object of Government, but a crisis has arrived which has made Government extremely anxious.

DAINIK BHARAT  
MITRA.  
Feb. 11th, 1916.

The Universities have multiplied and with them the number of their graduates who are fit for nothing but service. Failing to obtain employment these men drift into evil ways. This lies to some extent at the bottom of the anarchist troubles. This has led Government to take education under its



own control. This is the reason of the establishment of a separate Education Department. Though a good deal more is being spent now than formerly a large part of this amount is expended on buildings, furniture and plans. This is making education more and more costly. The paper then goes on to say that the intention of Government to keep authority in its own hands may also be judged from the Hindu University Act and the attempt that is now being made to take the Matriculation Examination out of the control of the Universities.

BANGALI.  
Feb. 11th, 1916.

25. The *Bangali* (Calcutta) of the 11th February strongly deprecates the step taken by Principal James in summoning a conference of fellow-Principals of Colleges to consider the propriety of adopting disciplinary measures against students prone to resort to strikes and insubordination. The paper extols the docility of Bengali students and calls for the punishment of Professors, English or Indian, who, by disregarding the ordinary amenities of gentlemen, provoke students to retaliation.

BANGAVASI.  
Feb. 12th, 1916.

26. The *Bangavasi* (Calcutta) of the 12th February refers to the recent students' strikes in Calcutta and Dacca and says that the absence of religious education is responsible for all this.

DAINIK CHANDRIKA  
Feb. 12th, 1916.

27. The *Dainik Chandrika* (Calcutta) of the 12th February refers to the expulsion of a Uriya student from the Puri Zilla School, as reported in the *Ratnakar* (Puri), and remarks that although the boy was let off with a simple warning by the police, the over-zealous authorities of the school have expelled him. To these wiseacres his offence must be quite enormous, though the police do not think it to be so.

DAINIK BASUMATI.  
Feb. 12th, 1916.

28. The *Dainik Basumati* (Calcutta) of the 12th February takes exception to the new rule brought into force in the Dibrugarh High School, under which boys who fail to pass the annual class examinations for two consecutive years are to be expelled from the institution. This rule will place a permanent block in the way of a large number of boys, many of whom are only 9 or 10 years of age, and the paper considers it an act of great injustice to deprive them of the means of obtaining education.

CUTTIA SAMACHAR.  
Feb. 12th, 1916.

29. The *Calcutta Samachar* (Calcutta) of the 12th February says that as at present fixed the Matriculation Examination commences on the *Sivaratri* day, which is considered sacred by the Hindus. The paper hopes that the University will, out of deference for the feelings of the Hindus, change the date.

(e)—Local Self-Government and Municipal Administration.

DAINIK BASUMATI.  
Feb. 11th, 1916.

30. The *Dainik Basumati* (Calcutta) of the 11th February fully supports the suggestion made by the *Amrita Bazar Patrika* that a question should be asked in the Bengal Legislative Council as to how much of the revenues of a district is spent on its improvement. Jessore yields an annual revenue of more than Rs. 17,00,000, but, asks the *Dainik Basumati*, how much of this amount goes for freeing the district of malaria?

NAYAK.  
Feb. 14th, 1916.

31. We are glad to find, says the *Nayak* (Calcutta) of the 14th February, that Dr. Bentley has expressed the same opinion about the cause of malaria that we have held for many years. Forty years ago Raja Digambar Mitra said the same thing, but he was pooh-poohed. But now it is a Saheb who has spoken and we may hope that something will be done at last. No real good can, however, be done unless our people exert themselves in the matter. Let our wealthy men care a little less for luxuries and a little more for their village homes and we are sure that the sanitation of Bengal will be improved.



(g)—*Railways and Communications, including Canals and Irrigation.*

32. Referring to the silting up of the Alaipur Canal (district Khulna), the *Samay* (Calcutta) of the 11th February says:—

The Alaipur Canal.

The mouth of the canal is being silted up, thereby preventing the free passage of boats laden with merchandise. This is causing great inconvenience to trade. Half the disadvantages of Bengal will vanish if Government takes up the re-excavation of the waterways of Bengal.

SAMAY,  
Feb. 11th, 1916.

(h)—*General.*

33. The *Moslem Hitaishi* (Calcutta) of the 11th February complains

"Anti-Mussalman feeling of a Hindu doctor in a charitable dispensary."

that the Hindu doctor in charge of the charitable dispensary at Kalsur, a village in the Baraset subdivision, attends to Hindu patients very carefully but is often neglectful to Musalman patients.

He takes Hindu patients inside the dispensary but leaves the latter outside and dismisses them after a very perfunctory examination. Hindu patients are attended to first, and it not infrequently happens that just as he has finished with them he is called away on a professional visit and Musalman patients are sent away without any treatment. Sometimes they have to come away without any medicines for two or three days in succession. We shall write of the doctor's anti-Musalman feeling in a subsequent issue.

MOSLEM HITAIISHI,  
Feb. 11th, 1916.

34. The *Hitavadi* (Calcutta) of the 11th February regrets to hear that

Forced labour in the Sonthal Parganas.

the system of *begar* or forced labour has been revived in Jamtara in the Sonthal Parganas district by some local officers. Sir Edward Gait

should look into the matter and suppress the evil promptly.

HITAVADI,  
Feb. 11th, 1916.

35. The *Moslem Hitaishi* (Calcutta) of the 11th February offers its

"Price of rice at Mecca."

grateful thanks to Government for not preventing the export of food-stuffs to Mecca and thus

enabling pilgrims to the holy shrine to obtain rice without any difficulty, though, of course, the price was rather high.

MOSLEM HITAIISHI,  
Feb. 11th, 1916.

36. The *Bangavasi* (Calcutta) of the 12th February heartily sympathises

"Difficulties of Hedjaz pilgrims."

with the Hedjaz pilgrims who, as appears from the letter published in the *Englishman* of the 4th

February, have been stranded at Jeddah for want of funds, and hopes that Government will promptly come to their help. The paper remembers the loud protest raised against the advice given to the pilgrims by Messrs. Turner Morrison & Co. that they should buy return tickets, but since they are in distress, the paper earnestly asks Government to help them.

BANGAVASI,  
Feb. 12th, 1916.

37. The *Hitavadi* (Calcutta) of the 11th February is glad that the

Cottage industries.

Madras Government has listened to the suggestion of the recent local Provincial Conference and

adopted measures to resuscitate the decaying cottage industries of the Presidency, on the lines which have been adopted with success in Belgium and Switzerland.

HITAVADI  
Feb. 11th, 1916.

38. The *Nayak* (Calcutta) of the 12th February is very pleased at Mr.

Mr. P. L. Ray.

P. L. Ray's appointment and hopes that he will be able to put a stop to the spending of public money

on unnecessary cases.

NAYAK,  
Feb. 12th, 1916.

39. The *Resalat* (Calcutta) of the 14th February says that a rumour has

A rumour regarding the increase of taxes.

been rife for the past two weeks that provision will be made in the Budget this year for war expenditure by increased taxation. Increase

of taxation is looked upon with disfavour in all countries. In India the war has done great injury to trade and commerce and people are also suffering from dearness of all articles. It is, therefore, strongly hoped that the Government of Lord Hardinge will have regard to this before venturing to increase taxes.

RESALAT,  
Feb. 14th, 1916.



BANGALI,  
Feb. 14th, 1916.

40. The *Bangali* (Calcutta) of the 14th February writes:—

*New India* and Government.

*New India* recently wrote:—"We trust the British democracy will bear in mind the fact that India fed it when it could not feed itself, and that one good turn deserves another. The war is doing much to stimulate imagination and sympathy, and we are not unhopful that it will lead to the substitution of the acknowledgment of interdependence for the brutal attitude of regarding India as simply a land to be exploited for private or even public gain to Britain."

Mrs. Besant cannot, of course, expect that the Secretary of State for India will continue to be a subscriber to her paper in order to be able to digest unpleasant truths like these.

DAINIK BASUMATI,  
Feb. 15th, 1916.

41. The *Dainik Basumati* (Calcutta) of the 15th February writes that

The Librarian, Imperial Library.

the present Librarian of the Imperial Library does not, like Mr. Macfarlane, take an interest in guiding the studies of those who use the Library. He is not also very eager to make a collection of the best books in the Indian vernaculars, as Mr. Macfarlane had proposed. Recently he wrote a letter to some people asking for old Bengali books, which is said to have been rather discourteously worded.

IV.—NATIVE STATES.

BANGALI,  
Feb. 14th, 1916.

42. The *Bangali* (Calcutta) of the 14th February regrets that the Bhopal

Grievances of certain Thakurs in Bhopal.

Darbar has recently confiscated certain rights enjoyed by the Solanki Rajput Thakurs in the State and hopes that in appreciation of the sacrifices made by Rajputs in this war, the grievances of these Thakurs will be properly redressed.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

MOSLEM HITAIISHI,  
Feb. 11th, 1916.

43. The *Moslem Hitaishi* (Calcutta) of the 11th February invites the

Distress in Mymensingh.

attention of the public to the severe distress which now prevails at Bajitpur and the neighbouring villages in the Mymensingh district, where a large number of men are in a state of semi-starvation.

VI.—MISCELLANEOUS.

JYOTI,  
Feb. 3rd, 1916.

44. The *Jyoti* (Chittagong) of the 3rd February says that during the

"News about the war."

last two weeks, reports of allied successes have been uniformly received. The Germans have recently been ejected from certain advanced positions in France, which they had taken up and, in Mesopotamia, the Turks are falling back before the British as well as the Russians who are advancing through the Caucasus. In Egypt, the Bedouins, who gave trouble, have been effectively punished. The King-Emperor, in recently closing Parliament, announced the firm determination of the Allies to continue the war till final victory, and Mr. Lloyd George also spoke of the growing resources and power of the Allies as opposed to the waning strength of Germany.

The paper concludes with a reference to the damage caused by the recent zeppelin raids in England and in France.

MOHAMMADI,  
Feb. 4th, 1916.

45. The following appears in the *Mohammadi* (Calcutta) of the 4th

"Serbia."

February:—  
Our readers are aware that the whole of the kingdom of Serbia is now in the hands of Germany and her Allies. It was thought by everybody, and naturally so, that Germany and her friends would divide Serbia among themselves; but we now hear that in a long proclamation addressed to the Serbians, the Kaiser eloquently praised their heroism and patriotism and the stubborn fight they put up in their country's defence, and expressed a desire to restore them to their freedom. He has cordially



asked all Serbian refugees to return to their country. If the Kaiser fulfils his promise, the entire civilised world will, no doubt, be immensely pleased. The Allies aeroplanes have recently bombed and inflicted some damage on Monastir, which is situated on the south-western frontier of Serbia.

46. The *Mohammadi* (Calcutta) of the 11th February says that if the

"Guarding the Suez Canal."

Turks are making strenuous attempts to attack the Suez Canal, whose safety is being threatened, the British, as appears from the *Near East*, are making very elaborate preparations for its defence. There is no doubt that if the Turks attack the Canal, they will meet with formidable opposition.

47. The *Mohammadi* (Calcutta) of the 11th February reproduces the following from the *Dainik Basumati* :—

"Mesopotamia."

No news of the war is available now and climatic conditions are preventing the contending sides from fighting in Mesopotamia. The "Eyewitness" at the front says that the Turks are very cleverly entrenched. Their trenches are remarkably well constructed and accommodate even cavalry. The British are not faring very well, for the Turks often compel them to deliver attacks in the open, which expose them to the merciless hail of Turkish bullets. The British, of course, are also entrenching themselves and General Aylmer's forces are now only 25 miles distant from General Townshend's army, and it is hoped that they will now have better luck. From the letter written by an officer, it appears that the Turks were driven back at Ctesiphon on the 21st November.

48. The *Mohammadi* (Calcutta) of the 11th February writes :—

"German capital in Russia."

It appears that German capitalists have invested 94 crores and 45 lakhs of rupees in railways in Russia and 45 crores of rupees in other concerns in that country. This would give one an idea of the amount of German money which has been invested in foreign countries and of the way in which German commerce is spread. The present great war is ruining German commerce.

49. The *Resalat* (Calcutta) of the 10th February gives a description of

The present state of affairs in Irak.

the situation of the affairs in Irak with special reference to General Townshend's and General Aylmer's operations near Kut-el-Amara. The article is based entirely on a *Times* article from which the paper quotes largely, and represents General Townshend's army as besieged in Kut-el-Amara and General Aylmer as trying to relieve him. The Turks are said to be attempting to stop reinforcements from reaching General Townshend.

50. The *Tarjoman* (Calcutta) of the 10th February says that judging

The untold wealth of Britain.

from the large expenditure which is being borne by the people of England on account of the war, one can safely assert that Britain has untold wealth at her command.

51. The *Dainik Basumati* (Calcutta) of the 10th February writes :

"Talk of peace."

We have already said that by the end of next March the course of the war will take a new turn. At present the struggle is mainly confined to watch and ward duty, so to speak, is mainly a defensive one, and is strictly local—there is no strategy underlying it. A series of petty struggles are going on in order that Germany may continue to hold what she has captured and in order that her enemies may be punished. Only in the Balkans and in Mesopotamia is there any strategy in evidence. We have already explained how Germany wants to acquire predominance in the Balkans to control the Eastern Mediterranean and through Mesopotamia advance to the Persian Gulf. What the effects of her efforts will be God alone can tell.

We shall explain now why Germany wants peace. An English newspaper the other day represented Marshal Hindenburg as saying that there will be nothing left in Europe if France and Russia still refuse to make peace with Germany. Europe in that event will be converted into a wilderness. For it will not be possible for anybody easily to oust Germany from what she has already captured. Have Russia and France been able to do anything in that direction in the course of the last 18 months? He admitted that the purposes with which Germany began the struggle have not all been fully accomplished, but the fact remained that German influence now extended

MOHAMMADI,  
Feb. 11th, 1915.

MOHAMMADI,  
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MOHAMMADI,  
Feb. 11th, 1916.

RESALAT,  
Feb. 10th, 1916.

TARJOMAN,  
Feb. 10th, 1916.

DAINIK BASUMATI,  
Feb. 10th, 1916.



from Belgium to Constantinople. In order to smash up Germany, Belgium must be recaptured, and to oust Germany from North-Eastern France, Germany must be invaded, which would be a most difficult thing to do. So it would be well for France and Russia to come to terms even now. These are arrogant sentiments which Marshal Hindenburg gives expression to, but in spite of them signs are apparent that Germany is quite worn out.

Edward Harden, a German, has said that France is bound to make peace. If she does not, Germany will carry on this war for 10 years and kill all the fighting population of Europe. By capturing Serbia and Montenegro, Germany had almost cleared a way between Brussels and Baghdad—so she was not likely now to suffer from any dearth of supplies. She could now command supplies of petrol, copper, etc., at will. By capturing Poland, Belgium, Serbia and Montenegro, she had also secured large sums of money. If the way into Asia was further open to her, she could really carry on the struggle for another 10 years. French and Russian economists prophesied that Germany could not carry on the war for more than six months, but thrice that period has elapsed. During this time, France and Russia have suffered more losses than Germany herself. If peace is now made, Germany may show great forbearance to France and Russia. But they could not hope for such forbearance later. These observations of Edward Harden are merely a bluff. If France and Russia now offer to make peace, Germany can easily restore Courland, Poland, etc., to Russia and also Alsace-Lorraine to France, but she is bound to retain Belgium, Montenegro, Serbia and Albania for herself. The Germans realise that unless they can control the sea-coast on the north up to Belgium, unless their influence predominates in the Eastern Mediterranean and unless they control the Balkan Peninsula, they can never aspire to a position of worldwide predominance. For, although they may have won some successes on land and sea, they have been no match for the British and probably never will be. But the German leaders think that the greater the extent of sea-coast they hold, the more is their sea-power likely to develop and the greater will be their capability to fight the British successfully on the sea. These leaders openly declare that the French and the Russians are not the real enemies of the Germans, that it is the British who are the real enemies and rivals of Germany. Unless the British and British sea-power are smashed up, Germany will never be able to secure universal predominance. That is true.

Why then does Germany seek peace? Germany has now come to know from experience her own strength and weakness and she knows also the relative strength and weakness of her respective enemies. She wants now to re-establish peace and, during the next 10 or 15 years, to rectify her defects. But she wants to retain her predominance unimpaired in the entire tract between Calais and Kowat, between the British Channel and the Persian Gulf. But if she wants this, England is bound to oppose her. England will suffer enormously if Belgium remains in German occupation. That is why she has staked everything in this struggle. Germany wants to annoy and frighten the British by means of murderous zeppelin raids, so that in a panic they may concede favourable terms of peace. But such efforts have failed. These raids are no doubt killing inoffensive non-combatants, but they are steeling the hearts of the whole English public against an inconclusive peace. Britain never maintained a standing army of more than 2 or 3 lakhs but now supports an army of 4 million troops. They have also about a million men trained to fight in the Navy. Formerly they spent some 10 crores of rupees on military and naval expenditure per annum, but now they spend 4½ crores of rupees per diem for a similar purpose. Both parties are determined. Germany feels that her welfare is inconsistent with the power of the British and *vice versa*. It was because England felt this that she allied herself with France and Russia, so that they would all make peace together. All this shows that the offers of peace now made by Germany is a mere move on her part to find out how her enemies feel in regard to the matter. This war will not end till one of the parties is absolutely smashed up. It is a war of extinction—not a matter of victories or defeats, or of displays of heroism. This war will not end till the Germans are utterly



crushed. It is a war like that in the Pauranic era, which brought about the extinction of the Kuru, race, like the battle of Kurukshetra.

The European Powers will severely suffer from this struggle but British naval power will remain unimpaired. With the help of this power, they will be able to build up a new Europe on the ashes of the old. It is the expectation of this contingency which fills us with cheerful anticipations.

52. The *Moslem Hitaishi* (Calcutta) of the 11th February is not inclined to place much faith in the news that Rumania will join the Allies in March. Of course, if she does so, things will go hard with Germany, but considering the part she played in the last Balkan War, when after remaining an idle spectator during the whole of the struggle, she quietly took a big slice off Bulgaria, the paper fears she is up to some new game now.

MOSLEM HITASHI,  
Feb. 11th, 1916.

53. The *Moslem Hitaishi* (Calcutta) of the 11th February has the following:—

MOSLEM HITASHI,  
Feb. 11th, 1916.

"News of the Turkish evacuation of Erzerum."

The news which appears in the *Novoe Vremya* about the Turkish evacuation of Erzerum has not yet been officially confirmed. Petrograd reports, dated the 5th February, says that the Russians are hotly pursuing the Turks regardless of all obstacles, of which there is plenty in the mountainous regions of Armenia. Erzerum is the capital of Armenia and is a well-fortified place. It was here that in the Russo-Turkish War Ghazi Ahmad Mokhtar Pasha defended himself against a formidable Russian army though he had barely 60,000 or 70,000 ill-trained men at his disposal and though he was very scantily supplied with provisions and munitions. And now the Turks have failed to defend the town even with an army which was thrice or four times as large as that of Mokhtar Pasha and which was well supplied with officers and munitions from Germany. This is not creditable to the Turks. Such is the difference between the old and the new.

54. The *Hitavadi* (Calcutta) of the 11th February writes that amidst the contradictory reports of the progress of the war which frequently appear, it is clear that both parties in the struggle are getting exhausted. There will be no victory or defeat in this fight in the proper sense of the word. Both sides are possessed of immense staying power and neither is likely to give in easily. Defeat will ensue when either group of Powers becomes incapable of defending the frontiers it may have taken up. Germany is showing lesser capacity for supplying men and it has already become impossible for her to hold all the lines she has taken up with equal success. Her day of defeat will come when she weakens still further numerically and becomes incapable of defending any part of her frontiers where the Allies may press hard. Germany, by her successes in the war, has displayed a military strength never before known in the world's history, and her arms and equipment, too, have been of the highest description. She may lose in men, but she is not likely to lose her superiority in equipment and training. Again, if she is losing in men, the other parties, too, are suffering similar losses. As to the lack of supplies which Germany and Austria are said to be suffering from, it is impossible to ascertain the truth. Hence there is no telling when the war will end. The recent idea that the German advance towards Mesopotamia and Egypt has been checked because of the Russian successes in the Caucasus and Bukovina, is merely a surmise. None can really tell what the German plans are or were. Nevertheless, on the whole, Germany is now less capable than before of successfully defending all her frontiers against her enemies. None can say when she will be utterly exhausted and forced to yield. In the meantime the British are gaining in strength and before they give way, Germany is sure to find herself utterly exhausted.

HITAVADI,  
Feb. 11th, 1916.

55. The following is taken from a contributed article which appears in the *Dainik Basumati* (Calcutta) of the 12th February:—

DAINIK BASUMATI,  
Feb. 12th, 1916.

"The great war in Europe."

DEAR MR. EDITOR,

As ordered by you I have crossed the seas and am now somewhere in the world. I cannot say why the Censor would not allow me to give out the name



of the place. I may tell you, however, that I am at a place from where I can see or hear nothing of the fighting that is now supposed to be going on in Europe. But like Sanjay, who could see everything going on in the Kurukshetra war, though miles away from the battlefield himself, or, better still like the "Eyewitness" who sends accounts of the European war to the *Times*, I am gifted with a transcendental vision which enables me to see all that is taking place at the front. I am firmly convinced that the great war in Europe is a great myth faked up by certain countries, the United States for example, for their own special benefit. So far no one has actually seen what this much-talked of war is like, although divers accounts, each different from the other, are placed before the public for their entertainment. Then, it is said that those who take part in this so-called war are either killed instantly or are made deaf, dumb, blind or insane, so that nobody can, when they return home, get out of them any information worth having. Ask our Rajputs, Sikhs and Gurkhas, who have been to the front, and they will tell you that they have seen nothing but some shells dropping down and exploding in the trenches they had been living in, and some wounded soldiers being carried to hospital where they are afterwards feasted and treated like honoured guests. Would you call this war? What is it all then? Sheer bunkum and nothing else. The white peoples of Europe have conquered death. Statistics show that it requires shells weighing 32 maunds each and huge volumes of poisonous gas to kill white men, and that the pastime of killing a white soldier costs nothing less than a lakh of rupees. No other people in the world can boast of having life which is so difficult to destroy. In our country life is very cheap. Our students give away their lives; our grown-up men never hesitate to devote their lives to the service of their country; and a hundred and one diseases take the lives of our countrymen quite easily. We know how to die but white men know how to live. This supposed destructive war is said to be a struggle for existence. So it must be a myth. If all this fighting in the air and under water be true, the stories of our *Puranas* must be true. Should such an idea be tolerated, orthodox Hinduism will be at a premium, and social reform and the worship of a formless God receive a rude knock on the head. So then the war is bound to be nothing but a cock-and-bull story got up by the United States and, I may add, Japan, just to make some money for themselves.

CALCUTTA SAMACHAR,  
Feb. 12th, 1916.

56. The *Calcutta Samachar* (Calcutta) of the 12th February says that in this war we are interested in the fortunes of Great Britain and her allies. Our future depends

upon their victory or their defeat. Our sole concern is with their hopes and aspirations. Of the Powers that are opposed to them, Germany and Austria alone are powerful. Turkey and Bulgaria are small countries and have not sufficient stamina to stand for a long time. The Allies have taken possession of the Austro-German colonies. No goods are allowed to enter Germany and Austria. In this state their supplies must have certainly run short. Great Britain and her allies are able to receive their supplies through the sea power of England. During the war, Austria and Germany are not able to manufacture anything. The paper then concludes by quoting from the speech of Mr. Lloyd George in regard to the might and power of England and the extent of sacrifice she is capable of making.

BASUMATI,  
Feb. 12th, 1916.

57. The *Basumati* (Calcutta) of the 12th February writes that signs are apparent that Germany is taking advantage of the internal revolt in China to embroil her in a fight in

which Japan will be pitted against the United States. Germany will support the Republic. Apparently she wants to set the whole world on fire.

BASUMATI,  
Feb. 12th, 1916.

58. The *Basumati* (Calcutta) of the 12th February writes that the Allies are pressing the Turks from the Caucasus and through Persia, as well as in Mesopotamia.

All along, so far, their progress has been practically unchecked, and before long Turkey will find herself in a most difficult position. Erzerum is soon likely to fall into Russia's hands, and the Russians are about to emerge from the South-West Caucasus and fight on Turkish soil. In Persia the Russians have been victorious at Van and near Kermanshah. There has also been fighting near Kum and Sultanabad, but it is not known yet with what results.



59. The *Dainik Basumati* (Calcutta) of the 14th February writes:—

France—Belgium.

The *Times* calculates that by February 1917

Germany's supply of fighting men will be exhausted. This means that if Germany attacks the Allies too often she will only be hastening the day of her exhaustion. She is also feeling the pinch in the matter of supplies of raw materials. There is then practically no hope of her final victory.

60. The *Dainik Basumati* (Calcutta) of the 15th February writes that fighting is actively proceeding on the frontiers of

Russia.

Russia. In the south a change may soon come

about. There are large forces massed here on both sides and the Germans are fighting here strictly on the defensive. Russia, on the other hand, is trying to expel the enemy from the north-west of Rumania and to bring the State over to her side. General Mackensen is in command in Galicia, where so far his generalship has not won this time much success for Germany.

In the north, the Germans could have crossed the Dwina, which is now frozen, but so far they have contented themselves with massing troops and increasing their supply of munitions. The situation is thus more or less stationary in the north and it is only in the south that changes are occurring. Here the Russians have crossed the Dnieper and captured a hill between Rovono and Lak. This is slow progress, but if persisted in, it may lead to good results in future.

In Bukovina the Russians are 9 miles from Czernowitz and have also crossed the Dniester and the Strypa. They have pierced the Austro-German line at one point and large Russian forces may pass through this gap now, unless opposed by the enemy. As it is, the Russians so far have not gained further successes here. Indeed, the Germans are stubbornly maintaining the defensive here. This suggests that the Russian advance here must be slow. In the Inmisko region the Russians broke the Austrian lines a few days before the 9th January last but the Austrians soon recaptured the position. The Russians are said to have again wrested the place from the enemy. This shows that trench warfare is in progress here. Thus everywhere progress is slow.

61. The *Dainik Basumati* (Calcutta) of the 15th February writes that it is impossible to say whether Greece will remain

"Greece."

neutral till the end of the war or, if she fights,

which side she will join. She will probably remain neutral till Germany attacks the Allies at Salonika. That she or the Bulgars will make such an attack may be taken as certain. If she does not, the Allies will leave Salonika and begin an offensive movement against the Germans. To forestal such a movement, the Germans will themselves take up the offensive instead of remaining on the defensive.

62. The *Dainik Chandrika* (Calcutta) of the 15th February condemns

The curious civilisation of the Huns

the President of the United States for having so far tacitly acquiesced in Germany's right to torpedo merchantships which carry non-belliger-

ents on board. Of course the day of Germany's downfall is approaching. This is shown by her frequent proposals for peace. When that day comes, the Allies will exact from her and all her present friends among the Neutral States compensation for wrongs and damages to the last farthing.

63. The *Dainik Basumati* (Calcutta) of the 15th February quotes

Zeppelin raids.

passages from the *Mahabharat* to show how utterly repugnant to Hindu ideas of fair fight is

the German practice of killing non-combatants, women and children by means of submarines and zeppelins.

64. The *Calcutta Samachar* (Calcutta) of the 13th February says that

What the Germans say.

the Germans hoped that India would openly break out into rebellion as soon as the war commenced in

Europe. They thought they would be able to preach revolutionary doctrines in countries where they had long been resident for purposes of trade. This was a sad mistake on the part of the Germans. Indians do not know what it is to rebel against their Government. We are averse to give vent to our

DAINIK BASUMATI.  
Feb. 14th, 1916.

DAINIK BASUMATI.  
Feb. 15th, 1916.

DAINIK BASUMATI.  
Feb. 15th, 1916.

DAINIK CHANDRIKA.  
Feb. 15th, 1916.

DAINIK BASUMATI.  
Feb. 15th, 1916.

CALCUTTA SAMACHAR.  
Feb. 13th, 1916.



feelings in a crisis. The Germans not only hoped that there would be rebellion in India but also published certain false reports in regard to it.

If the circulation of false reports is a part of German war policy then they are quite at liberty to say what they like. The "German lies" about India have been disposed of by the Secretary of State for India.

Now, what is the object of Germany in doing all this? False statements cannot long deceive any nation. The truth comes out at last. Neutral countries do not receive reports from German sources. This is the reason why the Germans have not succeeded in their object.

NAYAK,  
Feb. 14th, 1916.

65. The *Nayak* (Calcutta) of the 14th February says that in spite of the 7½ crores of rupees spent on the war every day, no interesting news is now available and the

War news.

whole thing has become dull and flat. The paper asks the Censor to allow some sensational news to reach the Press so that newspapers may sell fast.

BANGALI,  
Feb. 5th, 1916.

66. The *Bangali* (Calcutta) of the 5th February writes:—

"The warning of Providence."

Bengalis are anxious to learn the latest news of the war and consult maps to locate the positions of Valona, Czernovitz, Artois, Shekh Saad, etc. The efficiency of German zeppelins in killing human beings is evoking their wonder. The wonderful account of a German Naval Commander suddenly appearing in the Atlantic Ocean and attacking and destroying the *Appam* is read with interest. The Turks' skill in digging trenches in Mesopotamia is striking every one with wonder. But are they to remain as idle spectators for ever? Does no one among them ever think that as a result of the war many of them will be deprived of their means of livelihood before long? Have we become so short-sighted? Our womenfolk at home complain that the prices of the necessities of life have become double, but we seem not to listen to them. Salt and sugar are selling at famine prices. Dealers in *bilati* cloth are holding over their ware so that they may sell them afterwards at double and triple profit. There will shortly be a scarcity of *bilati* paper and no newspaper proprietor will be able to conduct his paper much longer if he has to buy paper at its present price. Every day one meets with one or two persons who have lost their employment and have to beg. In the market, prices have gone up three times and many articles have even become scarce. Articles which can be manufactured in this country will not go on being made here much longer owing to the lack of chemicals. Lawyers and doctors, saving only the few very famous ones among them, have almost lost their livelihood. On the other hand, signs are already noticeable of new taxes for meeting the cost of the war. Import duties have gone up. Tradesmen cannot afford to pay large sums in cash in order to clear goods which are lying in the Bonded Warehouse. Ships for carrying goods have not been available for a long time. It is also said that the British Government will employ all existing ships for war purposes. At the beginning the *Emden* scare caused some panic in foreign trade, and now another German ship is a terror to merchantmen even in British waters.

America, again, is threatening that she will join the war. Nearer home, in China, the fire of rebellion has been kindled, and there is no knowing whether or not Japan will have to put out that fire. We have seen a Berlin cartoon in which the Kaiser is represented as scolding the Yellow Pigmy, Japan, and warning him not to sell his munitions as they may be of use to him (Japan) before long. Indeed, German intrigue is very deep, and Lord Crewe says that even Afghanistan is not without its presence.

We, however, seem not to open our eyes in spite of all this. There is nothing to show that the gravity of the situation has awakened any one of our countrymen. Bridal processions are still, formed and conducted with great pomp. Numerous motor cars are still scorching along the streets. Theatres and circuses are still overcrowded. Where is all our much-talked of national spirit and *swadeshi*? Not a single man among us seems to be anxious to devise new means of earning a livelihood. Rich men in our country care only for Government Paper, and as the price of Government Paper has gone down they have become helpless. None of them would care to sell their papers at a discount of 10 per cent., and so their natural unwillingness to invest their capital has become more pronounced than ever. But some one must bell the cat. We have talked the matter over with some persons, and they merely



repeat the old proverb that whatever God wills will be done. But in this land of fatalists there is also a saying that no animal enters the mouth of a sleeping lion. Yet another proverb says that it is on the man of action that Fortune smiles. In the *Gita*, which is held in universal esteem in our country, Sri Krishna advises Arjuna to work. Where then has the present idleness and inertia come from?

But vigorous action overcomes all obstacles. God has now put all the greatest nations to a very severe ordeal. There is not the shadow of a doubt that if the smaller nations, who live upon the leavings of others' tables, do not open their eyes even now, they will be wiped off the face of the earth. An entirely new creation is now in the course of formation, and those that will be found worthless will be rejected altogether. This is the warning of Providence, and the case of those who will not profit by it will be hopeless.

67. The *Nayak* (Calcutta) of the 10th February writes:—

"About the future."

Perhaps by the beginning of next summer we shall be able to see to some extent what the ultimate result of this terrible European war will be. There can be no doubt that, after the war, there will be a great change in the civilised world, especially in Europe. Conclusions and ideas which we used to accept as eternal verities, must be erased and washed away. A new religion and a new civilisation will be created in Europe. It behoves us from now to consider how we are to adapt ourselves to the coming change. But considering the manner in which we have been brought up, it does not seem probable that we shall be able to prepare ourselves for it, merely after seeing others suffer. We do not try to correct ourselves until we suffer and are injured in our own persons. Not to speak of ourselves only, even our rulers, the British, are trying to set their own house in order after they have suffered and been taught a lesson. But, of course, the British are a strong people, united and well-organised and hence they are bound ultimately to come out triumphant. But shall we be able similarly to save ourselves? Unless we are, not only shall we suffer and die but our children and children's children will suffer untold miseries.

The education which has been making doctors, engineers and lawyers and Government servants of us will no longer be able to afford us a livelihood. The strong wave of commercial prosperity which was passing over India till 1913—leading to the import and export of crores of rupees' worth of goods daily in the port of Calcutta—has already subsided and will still further subside. The effect will be the impoverishment of many people, and the effect of this poverty will be felt and is being felt all through society. The British Government and the Indian Government will be burdened with heavy debts. This indebtedness will lead to excessive taxation of the people, and simultaneously to serious retrenchment of public expenditure. Public posts will not be so easy to get as they now are. Many people will lose their employment and new employment will be difficult to get. Furthermore, many lawyers and medical men will find their incomes reduced, if not utterly stopped. Already law suits are dwindling considerably in number and people, even when ailing, do not call a doctor—hence the income of medical men has decreased. The fact is, English education which hitherto enabled us to earn a livelihood will not in the future continue to afford us an easy means of making an income. The price of paper has risen considerably and it will be extremely difficult to conduct newspapers cheaply in future. Advertisements are getting scarce because of the depression in trade, so that six months hence it will not be possible to run a cheap newspaper and thereby earn an income. Patent medicines, scents, hair-oils, etc., manufactured by *Kavirajas* no longer constitute a profitable business, for the ingredients for these are no longer available at cheap prices. In short, what was will not be; the means whereby we enriched ourselves in the past will no longer be available and it is doubtful if ever there will again be lawyers like Sir S. P. Sinha or Sir R. B. Ghose.

We shall explain why things are turning out and will turn out thus. Trade is coming to a standstill, the number of ships is getting fewer and fewer, so that foreign trade is being strangled. The sea is no longer safe; Germany is already making it as dangerous as she can. And finally, Europe cannot

NAYAK.  
Feb. 10th. 1916.



produce goods for export now because of the war and cannot buy raw produce from India either. It will be ten years before the world settles down after the close of this war. So during the next 20 years, there is no possibility of any kind of affluence and comfort being enjoyed. Japan is, of course, rising and filling the world's markets with her manufactures, but her development will not directly bring us any gain. Her methods of work will make it impossible for us to make profit as middlemen. We shall explain how, in detail, later, if necessary. We must remember that henceforth our incomes will diminish and by no possibility can they increase. Along with the diminished income, there will be an increased burden of taxation and increased prices of the necessities of life. So we must suffer for some time.

What then is to be done? We must curtail our expenses and lead economical lives; we must abolish all wasteful expenditure and cease to dress as well as we do now. We must also learn agriculture, shopkeeping and hawking. Service will be difficult to get and the professions will not be paying—hence we must turn to other means for a livelihood. We cannot, like Europe, set up machinery and become big merchants. For the present we must recognise the futility of such attempts in view of the failure that has attended all such enterprises since the *swadeshi* agitation. We must, therefore, teach our sons what they are likely to successfully take up. The situation is critical, Bengalis are confronted with a new situation and they must adapt themselves to it, though in the process many will be ruined. If we can do nothing new at least let us give up foppishness and stop all avoidable expenditure. Let us cease spending money in getting useless University degrees and try to discover new means of making incomes. If we can do this, we shall be able to fight with poverty for some time and ultimately survive. Otherwise our future will be black indeed and will get blacker and blacker.

SANJIVANI,  
Feb. 10th, 1916.

68. The *Sanjivani* (Calcutta) of the 10th February is glad to know that the French Government is enlisting its Indian subjects in the army and asks the British Government to follow this noble example. In this connection, the paper heartily endorses the views expressed by Sir S. P. Sinha at the Congress regarding the Indians being deprived of the opportunity to show their martial prowess and the injustice of keeping them helpless against the attacks of wild beasts and evil-doers. It is time Government remedied the mischief and enlisted members of all Indian communities in the army.

HITAVADI,  
Feb. 11th, 1916.

69. The *Hitavadi* (Calcutta) of the 11th February points out how the French have recently granted to their Indian subjects the right of enlisting in the army and expresses regret that the British Government should still persist in refusing its loyal subjects the same right.

NAYAK,  
Feb. 14th, 1916.

70. Writing on the marginally-noted subject, the *Nayak* (Calcutta) of the 14th February remarks:—  
His Majesty the King-Emperor's welcome to wounded Indian soldiers. When we read of His Majesty's gracious words of welcome to the wounded Indian soldiers our hearts were filled with joy. But the next moment we turned to the state of affairs in our country with its Press Act, Defence Act and detective police, and our spirits sank. Still we say and say heartily, "Long live our King-Emperor." His Majesty has referred to Empress Victoria's Proclamation and we are highly pleased. We have lived in hope so long and will not mind living the rest of our days in hope.

DAINIK BASUMATI,  
Feb. 14th, 1916.

71. The *Dainik Basumati* (Calcutta) of the 14th February writes that it redounds to the credit of the Government of India that it has declined to listen to the proposal to institute compulsory military training for all Anglo-Indians. This is sensible. What is the use of compulsion when Anglo-Indians can, if they like, become volunteers and secure military training? The fact is there are many incompetent men even among Anglo-Indians—men of different shades of brown and white—who are bound to make a bad use of fire-arms if they are provided with them, and in whose case Government must pause before they can trust them with guns. This is an unpleasant truth which has to be told publicly in the interests of society.



72. Referring to the Hon'ble Mr. Lyon's speech, the *Pabna Hitaishi* (Pabna) of the 2nd February has the following:—

PABNA HITAISHI,  
Feb. 2nd, 1916.

Mr. Lyon, in defining the respective duties of the Government and the public has remarked that the maintenance of peace and the prevention of disorder in the country is the sole duty of the former. We are sorry and astonished to hear such a statement regarding Government's duty from an experienced, well-educated and senior officer like Mr. Lyon. Such a low notion of a Government's duty is possible in barbarous little hilly States and not with the highly civilised British Government. Is not Mr. Lyon aware of what the Governments in France, Japan, Germany and other countries do?

73. The *Rayat* (Calcutta) of the 7th February, pleading for the peasants' representation on the Legislative Council, says:—

RAYAT,  
Feb. 7th, 1916.

Peasant representation on the Legislative Council.

The cultivators constitute seventh-eighths of the whole population of Bengal, all other professions and trades taken together forming the remaining one-eighth. While every opportunity is given for the representation of the minority, the peasant class, constituting the majority, have got no franchise. Why the British Government has neglected the claims of this community we fail to understand. They are the only food-growers of the country and it is through this community that all other communities derive their sustenance. In conclusion, the paper appeals to Lord Carmichael to remove this complaint.

74. Referring to Mr. McLeod's speech before the Royal Society of Arts, the *Bangali* (Calcutta) of the 9th February remarks:—

BANGALI,  
Feb. 9th, 1916.

"The man who tills is left in the lurch."—Jute trade.

As it is, the jute-grower gets very little of the enormous profits that the jute trade brings, for the lion's share is pocketed by the merchants. We are afraid that if the jute trade be limited to English merchants only, as suggested by Mr. McLeod, a serious harm will be done to the cultivator. We may, in this connection, say that India's trade should be given every facility for advancement, instead of the interests of a few English merchants being given the prime consideration. England's welfare and India's welfare are one and the same, and it would by no means be prudent to promote the one at the expense of the other.

75. The *Tarjoman* (Calcutta) of the 9th February in referring to His Excellency's speech before the students, says that the wish expressed by the Governor about closer co-operation of the people with the administration cannot be realised until better relations are established between the people and the police. For instance, during the Lucknow floods, the students did yeoman's service in saving the people, but a little excess on the part of the police marred everything and created bad blood between the students and the police.

TARJOMAN,  
Feb. 9th, 1916.

Lord Carmichael and students.

76. The *Sanjivani* (Calcutta) of the 10th February refers to Mr. Gandhi's speech at Benares, which was taken exception to by the Native Chiefs present, and writes that a man like him, who is a recognised leader of Indians, ought not to have addressed a meeting of Rajas and Maharajas.

SANJIVANI,  
Feb. 10th, 1916.

"Mr. Gandhi and the Hindu University."

In another article, the paper writes of the annoyance caused to Bengali and Punjabi gentlemen attending the opening ceremony of the Hindu University, by the alleged surveillance to which they were subjected by the police. The paper observes that this formed the subject of Mr. Gandhi's complaint, but still the Native Chiefs left the meeting. Indeed, the position of a Raja or Maharaja is far from enviable.

77. The *Samay* (Calcutta) of the 11th February, in an article under the marginally-noted heading, has the following:—

SAMAY,  
Feb. 11th, 1916.

Disrespect to Mr. Gandhi.

On the night of the 6th February last Mr. Gandhi addressed the students in the *pandal* of the Benares Hindu University. In the course of his speech he referred to anarchism and murder and protested strongly against such a policy. In this connection he also protested against the stringent police measures on the occasion of His Excellency the Viceroy's visit. On this, the President interrupted Mr. Gandhi and asked him to be



brief in what he had to say. In spite of this, Mr. Gandhi continued speaking at rather great length. On this the Feudatory Princes present at the meeting lost patience and left in a body. Pandit Madan Mohan Malaviya tried to explain Mr. Gandhi's object, and said that what the speaker meant was that these stringent measures for the action of a few head-strong youths was a matter of great regret. But this had no effect on the Feudatory Princes. The result was that the meeting broke up. Next day Mr. Gandhi wrote a letter to the President, the Hon'ble the Maharaja Bahadur of Darbhanga, saying that he had referred to the Viceroy's visit only with the object of emphatically condemning the action of the anarchists. The liberal-minded Viceroy was the people's guest. These stringent police precautions to ensure his safety, therefore, appeared to him to be an insult to the community. This was what he tried to bring home to the student community. Yet for this noble purpose of his Mr. Gandhi was insulted.

DAINIK CHANDRIKA,  
Feb. 14th, 1916.

78. The *Dainik Chandrika* (Calcutta) of the 14th February does not think that a noble-minded man like Mr. Gandhi

Mr. Gandhi.

can ever have any sympathy for anarchism, and sees no reason to doubt the truth of the explanation he had given of his recent speech at Benares. The paper is confident that if his speech is published in full, everybody will be convinced that there is nothing objectionable in it.

HITAVADI,  
Feb. 11th, 1916.

79. The *Hitavadi* (Calcutta) of the 11th February supports the *Englishman's* suggestion that Government should reconsider the propriety of spending money on building a new Delhi. Such waste of money is most

The construction of new Delhi.

undesirable.

MOHAMMADI,  
Feb. 11th 1916.

80. There is a rumour, says the *Mohammadi* (Calcutta) of the 11th February, that there will be another great shuffling of cards in India. The way in which the new

"A shuffling of cards."

capital in Delhi is being built makes one rather sceptic about its being completed in the near future. We hear that after Lord Hardinge's departure, Delhi will be made the "Commercial Capital" (*sic*) and Calcutta the "Ceremonial Capital" (*sic*), and that Simla will continue to be the "Summer Capital" as before. It is also said that the new Viceroy will come to Calcutta first, and that after Lord Carmichael's retirement, Dacca will be the permanent capital of Bengal. One need not be surprised if all these rumours turn out to be true, for, as has been proved on more than one occasion, even "settled facts" can be unsettled and there is no absolute finality in anything. Let us see, concludes the paper, what is made or unmade in the new shuffling.

HITAVADI,  
Feb. 11th 1916.

81. The *Hitavadi* (Calcutta) of the 11th February refers to the Hon'ble Mr. Richmond's recent proposal in the

"A curious proposal."

Madras Legislative Council that the local Govern-

ment should purchase a few aeroplanes and equip some hospital ships for use in the war, and remarks that Mr. Richmond's patriotism may be worthy of praise, but his ignorance of the resources of the local Government must be characterised as lamentable.

NAYAK,  
Feb. 11th, 1916

82. The *Nayak* (Calcutta) of the 11th February refers to the active canvassing for elections to the Legislative Council

"The great fight for becoming Hon'ble Members of Council."

now in progress in Bengal. It seems to be

forgotten that the term of office of the existing councillors having been once extended, may again be extended at the discretion of the Viceroy. That of course depends on the course of the war. Then, again, many of the candidates for election forget that they may die before the actual election comes off, so many of the Babus are of such frail physique. In spite of it all a surprising amount of energy is being exhibited in these canvassings, and simultaneously party-spirit is being fomented and bad blood created. A most tragic drama is being enacted in Europe and none can tell where it will end; none can tell what shape the world will assume after the war. It is a spectacle which should rivet our awe-struck attention; instead, we are so utterly forgetful of the future that some of us are just now madly canvassing for seats on the Legislative Councils. And the claims which some of the candidates are setting forth are really most curious. One (Kumar Sib Sekhaheswar Ray) solicits votes on the strength of his being a Brahman and



is using "pope" Panchanan as a canvasser. Another (Babu Pravas Chandra Mitra) boasts of being a Kayastha and wants all Kayastha zamindars to vote for him and not his Brahman antagonists, Mr. B. Chakravarti and the Maharaja of Nadia. Yet another again resorts to the most unblushing lies to strengthen his candidature. Some of the candidates, by the way, are immature youths, who have just attained majority. Apparently caste distinction and caste prejudices are very much in evidence still amongst our English-educated men. It is all most farcical, but it is also grimly tragic. We could never dream that Bengalis could be so forgetful of actual circumstances and facts. Legislative Councillors are dummies, and why should people resort to this fraud and take all this trouble for the so-called honour of being such? Why should these elections be allowed to create so much bad blood, so much inter-caste ill-feeling? The world is in the throes of a revolution and who can tell what its effects upon you and us will be? Think of that and think of the real welfare of the country in this crisis.

83. The *Hitavadi* (Calcutta) of the 11th February writes that America has promised to give the Filipinos complete independence in four years' time. This redounds to the credit of the Americans and ought to teach our Anglo-Indian officials a lesson.

HITAVADI,  
Feb. 11th 1916.

84. The *Mohammadi* (Calcutta) of the 11th February praises the perseverance and self-sacrifice of the *Zemindar* of Lahore which, though suppressed again and again, has revived and done its best to maintain its glorious position. The worst harm which was inflicted on the paper was the loss of its freedom when it was ordered to publish nothing but Reuter's telegrams. It is, therefore, with great satisfaction that the *Mohammadi* learns of the generosity recently shown to the *Zemindar* by Government by allowing it to publish translations of reports which may appear in English newspapers. The *Mohammadi* heartily thanks Government for this and remarks that such kind acts and not repression are the only means of ruling over the people's mind.

MOHAMMADI,  
Feb. 11th. 1-16.

85. The *Bangali* (Calcutta) of the 14th February refers to an article in the *Rangoon Diocesan Magazine*, in which a Rev. Mr. Purser denounces the Hindu goddess Kali as "revolting" and approvingly quotes the dictum of a Calcutta missionary to the effect that "Hinduism was an inspiration of the Devil." When coming to these devilish conclusions, these persons forget that Hinduism was an old religion even in remote times, when their ancestors were devil-worshippers. Government ought to take note of such attacks on Hindu gods, which are calculated to rouse the ill-will of the masses and excite public feeling with lamentable consequences.

BANGALI  
Feb. 14. h. 1916.

86. The *Dainik Basumati* (Calcutta) of the 14th February writes that there have been some murders of Bengali policemen and some dacoities committed in Bengal. Probably in none of these latter has there been direct evidence available indicating the agency of anarchists and the presence of political motives.

DAINIK BASUMATI,  
Feb. 14th, 1916

Indeed, in many cases, the police probably have failed to detect the real offenders because they were misled by the idea that the offenders were "political dacoits." And it is we, the people, who after all are the worst sufferers from these dacoities and these murders. But we have yet to find proof that these crimes are committed by *bhadralok* (people of the respectable classes).

And in spite of these crimes such as they are, the population of Bengal is generally law-abiding. Lord Carmichael himself has admitted as much. But the *Pioneer* is angry and wants the Bengalis to be taught the sanctity of human life—and this lesson is to be imparted through the agency of the police. Apparently that paper believes that the Bengal Government are waiting for its advice before taking effective action against the anarchists. It is to the eternal credit of the Bengal Government that they have not lost their heads in this crisis but are acting most calmly. The anarchists are a class of offenders who work in secret and the police are not sufficiently cunning to be able to detect them. This is the cause of the immunity they enjoy in many cases. The incompetence of the police has been fully exposed in all the series of political cases from the Barrah dacoity to the Musalmanpara bomb outrage.

"A quack doctor"—The *Pioneer*  
on the prevention of crimes.



Experience in the Punjab has disclosed how many of the dacoities recently committed there, that were once believed to be political, proved to be nothing of the kind. Sir Michael O'Dwyer recently referred to these crimes in a public speech. He pointed out how in most of the cases Moslems attacked Hindus and how, in many instances, the police and the local officials failed in their duty. His Honour did not describe the crimes as political and explained how rowdy men had resorted to them as a means of making money. Cannot the same be the case in Bengal also? After all, what is a political dacoity? Do the police really maintain that Bengal is honey-combed with anarchists? If they do, why cannot they trace them out? What is the money obtained by these dacoities utilised for? The anarchists in their confessions have in only one case (the evidence of the approver Narendra Nath Gosain) stated they committed dacoities to get funds for the terrorist campaign. No confirmation of this evidence has yet been forthcoming. And how do these dacoits manage to obtain revolvers? It is for the police to answer these queries satisfactorily. Until they do, we refuse to subscribe to the theory of "political dacoities." With growing poverty, there has been a growth of dacoities. The present-day policemen lack the ability and skill of Sleeman and hence they cannot capture the offenders. It is we who suffer from it most. We are, therefore, ready to help the police in finding out the criminals, but the police cannot properly utilise our help. The remedy lies in trusting selected men amongst the people, reforming the police and making co-operation between the two a reality.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 19th February 1916.*



**REPORT (PART II)**  
ON  
**INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 19th February 1916.**

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS  
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE  
BRANCH.**

**[As it stood on 1st January 1915.]**

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	<b>"Amrita Bazar Patrika." (N.)</b>	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	<b>"Bengalee" (N.)</b>	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	<b>"Calcutta Budget" (N.)</b>	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	<b>"Calcutta Spectator" (N.)</b>	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended)
12	"Collégian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	<b>"East" (N.)</b>	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	<b>"Hablul Matin" (English edition). (N.)</b>	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	<b>"Herald" (N.)</b>	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	<b>"Hindoo Patriot" (N.)</b>	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto	Do. ...	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto	Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The) (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subarnabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditt	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,730



## II.—HOME ADMINISTRATION.

## (a)—Police.

100. The following story from Comilla, writes the *Amrita Bazar Patrika*, will give an idea of the miserable life of a suspect nowadays. The house of Babu Girindra Chandra Sen, teacher of the Yusuf School, was searched by the police in January last and he himself taken to the thana and released late in the day. The very fact that he was released, proved conclusively that the police had mistaken their man on wrong information. However, while Babu Girindra Chandra was congratulating himself on his easy escape, he was again arrested a week after under the provisions of the Defence of India Act. It is said that he has since been released after a fortnight's detention. Of course, the public would like to know why and on whose information he was subjected to all this suffering and humiliation; but there is none to satisfy their craving in this respect. The authorities have no conception of the bitter feeling which these C. I. D. raids and indiscriminate arrests of so-called "suspects" are causing throughout the country.

AMRITA BAZAR  
PATRIKA,  
13th Feb. 1916.

101. From reports that have been received from reliable quarters regarding the laying of the foundation stone of the Central Hindu College at Benares, writes the *Amrita Bazar Patrika*, it appears that the shadow of the C. I. D. fell athwart and marred the prevailing rejoicings. Ordinary tact should have shown the desirability of keeping the iron hand, howsoever softened by the velvet glove, out of sight on this auspicious occasion. Even this little show of consideration was lacking. The invitations had been issued by the University authorities, but the tickets of admission were distributed by the Magistrate of Benares. As must happen in cases where a purely social function is managed by official agency, there was much bungling and confusion, and those who were entitled to a precious piece of pasteboard and did not receive one, set it down to their being in the bad books of the C. I. D. What created a bad impression was the exclusion from the ceremony of a number of Bengali boys, about 20 in number, belonging to the Central Hindu College. These lads are apparently on the black list of the C. I. D., and hence their presence was regarded as objectionable by the officials. The C. I. D. have some standard of judging character which is incomprehensible to the uninitiated, for it is said that the Professors of the college look upon these students as among the best-behaved in the institution. To their dying day these impressionable youths will never forget the ignominy to which they were subjected. Indeed, the worst result of this kind of insensate betrayal of suspicion is that the victims of it come to nurse in their hearts feelings of bitterness to which they had been strangers before. The C. I. D. officials should have a special medal struck in their honour, for thus valorously guarding from evil the rulers of India.

AMRITA BAZAR  
PATRIKA,  
14th Feb. 1916.

## (b)—Working of the Courts.

102. Referring to the case of Thakur Gopal Singh, of Rajputana, the *Amrita Bazar Patrika* writes that no one among his community believes that he could be a party to any seditious intrigue. Indeed, when one is punished on mere suspicion and not in an open fair trial, he is believed to be innocent. Then, again, the Thakur Saheb has not been punished so severely on mere suspicion of disloyalty, which, it is believed, has been proved baseless, but because he left his place of internment without permission.

AMRITA BAZAR  
PATRIKA,  
15th Feb. 1916.

103. The judgment in the Benares conspiracy case, writes the *Bengalee*, contains a remark of great significance, which the authorities would do well to ponder over. The Special Commissioners in passing sentence upon the principal accused,

BENGALIEE,  
16th Feb. 1916.



Sachindra Nath Sanyal, observe that "there are elements in his character which might have made him a useful and even a noble member of society," but the "perverted elements gained the upper hand and he has become an anarchist of the most dangerous type." It is quite possible that others also have similar light and shade in their character. It is, indeed, a matter of regret that youths who could have become "noble" members of society, should end their lives as criminals of the darkest dye. The world has long outgrown the "spare the rod and spoil the child" stage. The Benares judgment has made a very healthy departure in throwing out a suggestion to the authorities for their guidance in dealing with anarchically inclined youth. The journal hopes it will lead to the adoption of positive methods for the treatment of the disease. The system of constant espionage and surveillance is calculated to drive any man mad, not to speak of youth, which naturally chafes at any sort of control.

(h)—General.

AMRITA BAZAR  
PATRIKA.  
14th Feb. 1916.

104. The *Amrita Bazar Patrika* writes that in a previous issue it related the story of a schoolmaster in Comilla, who was interned and was then released after a fortnight's detention. A similar story comes from the Punjab. It is to the effect that at the instance of Mr. C. M. King, Deputy Commissioner, and Mr. Scott, District Superintendent of Police, Bhai Kehr Singh, of Burj Rarka in thana Sarhali, who was interned some time ago, has just been released. In the case of the schoolmaster the public are quite in the dark as regards the circumstances leading to his release. In regard to Bhai Kehr Singh, however, some light has been thrown on the point. He is believed to be a pious man and is much respected by the people. Naturally, therefore, his internment caused much pain and surprise to a good many Sikhs of Amritsar and Lyallpur, who made representations on the subject to the Deputy Commissioner and the District Superintendent of Police, and the authorities apparently took action in the matter. It is well that an innocent man has been released, but the *Patrika* does not think the matter should rest here. The action taken against him unmistakably reveals a state of things which is bound to enhance the public terror of the Defence of India Act. Surely in the interests of both the rulers and the ruled, greater care and precaution should be taken in the application of the provisions of the Act.

## VI.—MISCELLANEOUS.

MODERN REVIEW,  
Feb. 1916.

105. A correspondent, Sachindra Nath Mazumdar, writing to the *Modern Review* from Allahabad, says that it is a matter of deep regret that Indians do not find a place in the world's athletics, though no other nation in the world is more qualified for that honour. It has been proved again and again that the Indians, as athletes, are far ahead of any nation, for they are born athletes and not made. This statement has long ago been corroborated by English and American experts. The Indians, they say, do not lack anything in the making of athletes. However, it has been the privilege of the Europeans to recognise or not recognise the athletic supremacy of Indians, since they are working heart and soul to prove that "A nation is known by its athletes." In spite of their maintaining that the Europeans are nations of sportsmen, it has been noticed over and over again that they simply refuse to accept the superiority or even the equality of nations black or brown. As a glaring instance of this injustice, there is the shameful treatment accorded to Jack Johnson by the French Boxing Association, in consequence of which Carpentier, became the recognised champion of the world. The All-India Boxing Tournament is held annually, and it is a matter of great regret that no Indian has ever been allowed to measure his strength and skill with his white fellow-subjects. The Indian athletes deserve championship honours and, like most others, are not "fakes" and side-steppers.



106. Writing on this subject, the *Amrita Bazar Patrika* says that when Americans, who are by no means superior to their English cousins in ability and enlightenment, can manage Philippine affairs by utilising the indigenous talent to a large extent, surely the latter can also govern India successfully in the same way. That England is honestly anxious to ameliorate the condition of India, is the sincere conviction of its people. If that were not so, her rule would not be established so firmly in this country. The journal contends, however, that the way she has governed its people these 175 years or more must have some inherent defects in it, or else why should they decay, and not grow, under the rule? The chronic famines and pestilences proclaim this sad fact.

AMRITA BAZAR  
PATRIKA,  
11th Feb. 1916.

107. In view of the present crisis, writes the *Bengalee*, there is a keen desire on the part of Indians to enlist as volunteers. Their self-respect and their growing national consciousness demand that they should bear arms in the service of the Empire. It is morally just and politically expedient that their ambition should be gratified. In 1885, on the occasion of the Panjdeh incident, when a rupture with Russia seemed imminent, five hundred young Bengalis offered themselves as volunteers. They submitted a petition to Government, but the offer was unhappily declined. Since then a new generation has sprung up, new ideas of freedom and equality have taken possession of the public mind, and once again the journal appeals to Government for the enlistment of Indians as citizen-soldiers. The question has indeed never been lost sight of. Sir S. P. Sinha only reiterated the Congress demand in emphatic terms in his presidential speech. In 1886, in the second year of its existence, the Congress saw with an almost prophetic eye the state of things that might result from foreign complications and the useful service which the people of this country might render to Great Britain in such a crisis. To-day such a crisis has arisen and the people are anxious to bear their share in the defence of the country. It cannot be denied that there exists the supreme necessity of enlisting Indians as citizen-soldiers. The Government ought not to move in the old grooves. New conditions demand a departure in policy, and it remains to be seen whether British statesmanship will rise to the height of the occasion. The Defence of the Realm Act is a purely negative measure and the way in which it is worked has given rise to popular discontent. The proper way to defend the realm is by enlisting the active service of the people.

BENGALIEE,  
13th Feb. 1916.

108. Referring to the incident at the meeting of the Benares Hindu University Society when Mrs. Besant took exception to Mr. Gandhi's speech, the *Amrita Bazar Patrika* says it seems from Mr. Gandhi's statement that he was suspected to have been advocating anarchism. To this his reply is, "That I could ever endorse methods of violence was unthinkable." No one will disagree with him on this point. Perhaps he raised a hornet's nest about him because he gave "misguided youths credit for patriotic motives," though, at the same time, he showed that "their actions were all the worthier of condemnation." The journal cannot believe that such expressions could jar in the ears of Mrs. Besant. As a matter of fact that is also the belief of many C. I. D. officers who have associated with these young men of unbalanced minds. At a meeting held in Calcutta last year, at which the Hon'ble Mr. Lyon presided, Mr. Gandhi spoke about the patriotic motives of the misguided youths. Not only did Mr. Lyon take no exception to his remarks, but, on the contrary, paid him high compliments. It is indeed curious that what Mr. Lyon could not only tolerate but praise should fall like a bombshell among an Indian audience and so horrify them as to compel them to leave the meeting in disgust. The *Patrika* has no doubt that Mrs. Besant acted from the best of motives, but it thinks the proper course for her was not to interrupt, but to allow Mr. Gandhi to finish his speech. As has been said above, Mr. Lyon found nothing objectionable in his speech delivered before the students in Calcutta, and it is quite possible that the C. I. D. officer who attended the meeting at Benares would also have been of the same opinion after having heard him to the end.

AMRITA BAZAR  
PATRIKA,  
16th Feb. 1916.

F. P. MCKINTY,  
*Special Assistant.*

11, CAMAC STREET,  
CALCUTTA,  
*The 19th February 1916.*



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